NĀRĀYANEEYAM

OR

SRĪMAD BHĀGAVATHAM

IN BRIEF.

THE GOSPEL OF GURUVĀYUR.

BY

Sri Meppathur Narayana Bhattathiripad.

VOL I.

PART 1.



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NĀRĀYANEEYAM

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THE GLORY OF LORD

THE GOSPEL OF GURUVĀYUR

BY

Sri Meppathur Narayana Bhattathiripad

PART I.

[SECOND EDITION]

Editor: —

P. N. MENON., B. A., B. L.
Editor in chief
Kerala Grantha Mala Series
PALGHAT, MALABAR.

INTRODUCTION.

THE GLORY OF GURUVAYUR.

GURUVAYUR that has of late loomed large in the public horizon on account of the temple entry question is one of the sacred temples of Southern India and the most famous one in Kerala. The temple is consecrated to Sri Krishna. Though situated far in the interior, it attracts thousands of pilgrims and exercises great sway in the minds of the inhabitants of Kerala. The fame of the temple rests in the divine power of the deity to cure all virulent ailments to which human flesh is heir to, and bless the devotees with sound health and prosperity.

The origin of this sacred shrine is traceable to hoary antiquity. A puranic glimpse of it we get in Nārada Purāna which alludes briefly to the origin and sanctity of this Shrine. The description runs as follows:—

Janamejaya, the son of Parikshit, was attacked by a virulent type of leprosy for his sin of killing innocent serpents in the great serpent sacrifice he performed to avenge the death of his father. Deeply affected and consequently sorely dejected at heart as he was, the Sage Atrēya once called on him when, pitiably entreated, the sage suggested as a cure propitiation of Sri Krishna at Guruvayur. The glory of Guruvayur the Sage then revealed to the King.

There was once a prajapati by name Sutapas. He had as his wife Prisni. Issueless as they were, he propitiated God Brahma. Brahma pleased at his devotion gave him the image of Padmanabha, entrusted with him by the Supreme during the previous deluge. Sutapas then resorted to Himālayās and worshipped the image there. Then Lord Vishnu revealed Himself to him and, pleased at his sincere and deep devotion, granted him the boon as desired that He would be born to them as their son in three births and they would have the pleasure of worshipping that divine image too on those occasions. Gradually Prisni became big with child and gave birth to a son 'Prisnigarbha' as he was named. In their second life as Kasyapa and Aditi, the Lord was born to them as the incarnation Vāmana. In their third life as Vasudeva and Devaki He became their son Krishna. This

son after destroying Kamsa, built the city of Dwaraka and a temple in it, wherein was installed his own image of Supreme. Then at the eve of the destruction of the dy[illegible] of Yadus and the submergence of Dwaraka, he ordered Udhava to go to Brihaspathi and ask him to protect the image, during the deluge. Brihaspathi in obedience proceeded to the spot. On the way he met his disciple the God of Wind. Accompanied by him he went to Dwaraka. Seeing the image floating in water, his disciple carried it on his head, and both went in search of a suitable place for its installation. As suggested by Lord Siva, they installed it at a sacred place which was thereafter known as Guruvayapura, as the temple there was begun at the instance of Guru (Brihaspathi) and Vayu (God of Wind) as expressed in the following sloka:—

सुराचार्य त्वयानेन वायुना च निमित्ततः ।
आरब्धमेतत्क्षेत्रं स्यात् गुरुवायुपुराभिधम् ॥

The glory of the image is revealed in the following slokas wherin is mentioned that Lord infused His own glory in the image to help His devotees in their devotion, to raise them from the worldly miseries of the iron age, to cure the afflicted of their maladies and bless them with sound health and prosperity.

अथ वा नित्यसेवार्थं भक्तानां भगवान् स्वयम् ।
स्वकीये विग्रहेऽधत्त तादृशीं महनीयताम् ॥
भक्त्या संसेवितं नित्यं भगवद्दिव्यविग्रहम् ।
कलौ नान्या गतिः पुंसां विना यत्प्रतिमार्चनम् ॥
रोगातुरजनाशेषशोकविध्वंसनक्षमम् ।
गच्छ त्वमपि राजेन्द्र पुण्यक्षेत्रं रमापतेः ॥

THE LIFE OF THE AUTHOR.

The author of this work Narayana Bhattathripad hails from a Nambudri Brahmin family called Meppathur situated in Ponnani Taluk of South Malabar. The family is now extinct, but has the glory of having given birth to many poets, philosophers, scholars and devotees. Though the exact date of his birth is not known, there is evidence to show that he must have been alive about the beginning of the 16th century A. D.

Though born in a priestly family, he grew up against family tradition without any proper education and study of Vedas in his boyhood as enjoined on the Brahmins. He led a wayward dissolute life. He left his home and settled down at Trikandiyur near modern Tirur. Living upon temple charity, he contracted an alliance with a girl of the neighbouring Pishārōti family. This family though inferior in rank and status was a cultured one. At that time there was in the family a versatile genius, one Achyutha Pishārōti, an erudite scholar and poet, grammarian and astrologer. Strict in the performance of his religious duties, seated he was one morning in the front verandah of his house, engaged in his devotional practices, when the young Numbudri quite a fop, stepped out of the house by his side most irreverently which provoked Pishārōti, and he addressed him, "Born at last as a brahmin after several ignoble births and great suffering, why waste away this precious life without performing the religious duties enjoined on brahmins?" These words had their effect. They appealed to the sensual young Numbudri and had the effect to open a new leaf in his life. He gave up his sensual life, took up the brahmin's duties of prayer and religious practices and became a disciple of Pishāroti who initiated him into the rudiments of Sanskrit literature. The soiled lustre of his genius required but a brushing from his preceptor, and it emitted an unparallelled brilliance which very soon excited the admiration of Pisharoti himself. Ere long he gained complete mastery over the Sanskrit classics, grammar, rhetoric, logic and other allied branches of learning. The study of Vedas, essential to every brahmin but neglected in his teens, he now took up and attained great proficiency in it too. The admiration of the preceptor towards his disciple was as unbounded as the devotion of the pupil towards his preceptor.

His devotional love to God which was hitherto dormant soon appeared to reflect in every phase of his activity. He took up to writing booklets on devotional love towards the Lord. His Prabandhas, eighteen in number, soon attained great popularity. They were short literary works of prose and poetry mingled, describing the various episodes dealt with in

the great epics of Ramayana and Mahabharata and the Puranas. Combined with poetic excellence, sublime ideas, beautiful style and melodious diction, they were more charming owing to the overflowing sentiment of devotional love to God, which never failed to appeal to the mind of the reader and the hearer.

It was while thus budding to fame and name an incident happened to freeze the genial current of his soul. His preceptor Pishāroti was attacked with rheumatism which, as the public gossip went, was attributed to his studying and teaching Vedas to which he was not by birth qualified. The disciple coming to know of this prayed that his preceptor might be spared for the sin, if at all there was any, for which he was ready to suffer. Thus sincerely prayed, the preceptor got cured, while the disciple became a victim to this fell disease. Indeed no preceptor's fee can be noble than that of this worthy disciple.

Extremely afflicted as he was with this acute type of a malady, impaired of physical health, bereft of peace of mind and unable to move about, he took to that final panacea of fervent devotion to the Lord and betook himself to the temple of Guruvāyur which now, as before, is famous for healing all diseases of metabolism. There, seated in the mantapam, he fervently appealed to the Lord, reciting one dasaka every day, till he was completely cured as he closed his last and hundred and first dasaka, as he himself concludes with the words 'the happiness of life and health'.

It is this work of 101 dasakas which contains in a nutshell the lofty and not easily comprehensible ideas of that great work Bhāgavatha, set forth herein most lucidly that is known as Nārayaneeyam or glory of the Lord. It is an exquisite poem, a real masterpiece that testifies to the great scholarship of the author and the sincerity of his devotion. It is in the form of colloquy to the Lord, the spontaneous outburst of a fervent appeal of a sincere and ardent aspiring soul in distress. It is acknowleged to be one of the greatest, if not the greatest sanskrit masterpiece of Kerala. In the exquisitness of its

expressions, sweetness of diction, melody of its metres and in its lucid exposition of the sublime ideas of high philosophy, it is unrivalled. In addition to all these, it is more charming on account of that undercurrent of sincere devotion of an ardent aspiring soul, that flows throughout the poem and never fails to captivate the mind of the reader. Even the apparently worldly Rāsalīla becomes the noblest and highest communion with God when seen through the perspective of our devotee when he describes the same as follows:—

गानमीश विरतं क्रमेण किल वाद्यमेळनमुपारतं
ब्रह्मसम्मदरसाकुलाः सदसि केवलं ननृतुरङ्गनाः ।
नाविदन्नपि च नीविकां किमपि कुन्तळीमपि च कञ्चुळीं
ज्योतिषामपि कदम्बकं दिवि विळम्बितं किमपरं ब्रुवे ॥

After being restored to health, he passed his days as a saintly devotee. Besides the Prabandhas alluded to, he composed several other works, such as, Dhatukavya, Silpiratna, and a grammatical work called Prakriyā sarwaswa which begins with the following benedictory verse most charmingly and appropriately put.

रासविलासविलोलं स्मरत मुरारेर्मनोरमं रूपम् ।
प्रकृतिषु यत् प्रत्ययवत् प्रत्येकं गोपिकासु सम्मिळितम् ॥

After composing this work on grammar, he passed his days in deep devotion and meditation of the Lord. He attended on his guru, Achyutha Pisharōti, in his death bed and was blessed by him. We do not know the details of the last days of his life. But this much is certain. Exulting in that ecstasy of deep devotion to the Lord, he passed the rest of his days happily, till he shuffled off his mortal coil to be united with the Supreme and thus be finally delivered of worldly bondage.

NARAYANEEYAM AND THE AUTHOR'S MESSAGE.

To estimate justly the importance of this masterpiece Narayaneeyam, which exercises a powerful sway over the minds of the people of Kerala, and to interpret correctly the message of its author, it is absolutely necessary that a brief historical survey of the Society of Kerala and the vicissitudes

it had run through at several periods has to be alluded to. The traditional account goes that Parasurama, the sixth incarnation of Lord, after exterminating the wicked Kshatriyas, the military despots, reclaimed a new tract from the sea, that coastal strip stretching from Gokarn on the north to Cape Comorin in the south called Kerala which now comprises the tracts of Kanara and Malabar and the states of Cochin and Travancore. To this new soil he brought a new race of Aryans from Northern India, to whom he gave this land with the power of administration over it. These new settlers, who were called Nambudris, were by birth, education and profession the spiritual lords of the country. Charged with the administration of their new home, they were so absorbed in practical politics that in due course their spiritualism was overpowered by temporal considerations. To arrest this degeneration and restore themselves to their previous glorious spiritual purity, they decided to give up their temporal responsibilities to some extraneous authority whom they selected from the neighbouring states of Pandya, Chola and Chera. These new rulers were styled as Perumakkans. Their period of administration was one of renaissance in arts and literature, as the Nambudris had much leisure to literary and religious pursuits.

With the advent of Mezhathol Agnihotri, a new teacher among them, there commenced a new era and, with it, a new outlook of life among the Nambudris. Sacrificial rites and violence, which were hitherto condemned came to prominence with the teachings of Agnihothri. The land became a land of altars and everybody was engaged in sacrificial rites. This prominence of Karma marga or the path of rituals so overpowered their daily life that the sense of duty for duty's sake without the desire for the fruits thereof was entirely lost sight of, and sacrificial rites were restored to as a means to material prosperity and selfish ends. When a similar state of affairs affected the society in N. India at an earlier period and when Karma marga degenerated to violence, there arose a new teacher in the form of Buddha who, with his teaching of Ahimsa or non-violence, introduced a new cult in the land. Now was the necessity for such a new teacher in the south as

well. It was during this state of affairs that the venerable teacher Sankarācharya was born in a Numbudri family in the south. Accepting a life of renunciation while quite young he condemned the Karma marga or the path of ritualism tainted with selfish material interests, and the new cult of Buddha divorced of vedic authority. He advocated monism God is but one and he is everywhere. To see Him in all and everywhere is true knowledge. It is only the realisation of this knowledge that is the goal of life, and that will lead to final emancipation from worldly bondage. This new teaching found favour with the cultured of the Society and soon permeated everywhere. He established various Mutts in the land and encouraged the study of vedas. This path of spiritual knowledge or jnāna marga held sway over the Society for some time. But before long this too degenerated into vain academic and polemical discussions divorced of the purport of the teachings of Sankara, and the Mutts which were centres of knowledge soon degenerated into centres of wealth, glittering in the glamours of materialism.

It was at this stage that our author arose with his new cult of devotion or love to God as the only panacea for all human misery. The gist of his teachings is contained in this masterpiece Narayaneeyam. The goal of life is attained through three paths viz., Karma (action) Jnāna (knowledge) and Bhakthi (devotion). Action without the desire for the fruits thereof is true Karma. Its results are very remote. Jnana or knowledge, being abstract in itself, is not easily accessible to the ordinary mind and, as such, does not encourage him. Devotion according to him is the easiest means to achieve the goal of life. God is Omnipresent. He pervades all. To love Him you must love all. To see Him you must see Him in all. You exult in Him and consequently you cannot hate anybody as He is in all. You realise oneness in diversity. A true devotee sees the Supreme in the individual soul. His is Parābhakti or higher devotion. It is this gospel that he proclaims in his masterpiece Narayaneeyam. No question of the disarmament of the nations and the like can be effectively solved unless the noble tenet of this gospel enters

the very life blood of the human race and modifies its mentality towards fellow-beings. It is the recognition of the identity of the individual soul with the supreme that elevates mankind, enlarges its vision and ennobles its thoughts and deeds. Few works in oriental literature excel this masterpiece in inculcating this principle of love and instilling into the minds of the reader that fervent devotion to the Lord. 'More things are wrought by prayer than this world dreams of' and prayer to be ardent must spring out of sincere devotion to Lord. The efficacy of this noble work is in kindling in the heart of its reader that ardent devotion and guiding him, in his daily duties 'with heart within and God overhead.' It has brought solace and comfort to many a soul in tribulation, contentment to the greedy, health to the disabled, wealth to the indigent and lasting peace to the stricken heart. No wonder such a noble masterpiece commands the importance of a Gita or a Veda in Kerala. The work which is at present little known outside Kerala is now to be published for the first time with an English translation. We shall deem it an ample reward for our labours if this noble work finds a place in every library and its noble message in a corner of every heart to guide human beings in the activities of their life, inspire in them that love towards fellow-beings and instil and intensify in them that ardent devotion to the Supreme.

Before closing we beg to acknowledge with thanks our deep gratitude to Pandit K. Vasudevan Moosed, the author of that instructive booklet in Malayalam of a biography of the author Bhattathiripad, and to that erudite scholar T. C. Parameswaram Moosed, the author of "Syāma Sundara", that lucid vernacular commentary of the original.

We offer our grateful thanks to all those venerable Heads of Mutts and educational institutions, Ruling Maharajas, Maharanees, Zamindars and other gentlemen who have encouraged us with their cordial support in this noble enterprise, a list of such patrons we shall be glad to publish towards the close of this publication. Finally we express our thanks to Mr. P.N. Prabhu, the manager of the Prabhakara Press, Udipi for his keen interest to have this work printed promptly and neatly.

PALGHAT,
15th July 1934.

P. N. Menon, B. A., B. L.,
Editor.



श्री महाविष्णु

Indian Art P. Press, Bombay 2.

॥ श्री श्री गणेशाय नमः ॥

॥ नारायणीयम् ॥

॥ अथ प्रथमस्कन्धः ॥

Dasaka 1. भगवन्महिमानुवर्णनम् ॥

(The description of the greatness of the Lord.)

॥ श्री श्री कृष्णाय परब्रह्मणे नमः ॥

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१. सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्मतत्त्वं
तत्तावद्भाति साक्षाद्गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥

सान्द्रानन्दावबोधात्मकं	= Of the nature of realisation and (of) bliss absolute.
अनुपमितं	= Incomparable.
कालदेशावधिभ्यां निर्मुक्तं	= Devoid of the limits of time and space.
नित्यमुक्तं	= Ever free (from pleasure and pain and the like).
निगमशतसहस्रेण निर्भास्यमानं	= Being enlightened or illuminated by hundreds of thousands of scriptures.
अस्पष्टं	= (Yet) indistinct (to those who are not pure).
दृष्टमात्रे पुनः	= And at the moment of realisation.
उरुपुरुषार्थात्मकं	= The embodied mighty object of life.
तत्त्वं	= The embodied Supreme.
ब्रह्म (यत्)	= Which is Brahma.
तत् तावत्	= That itself.
गुरुपवनपुरे	= In (the sacred Shrine of) Guruvayur.



श्री महाविष्णु

Indian Art P. Press, Bombay 2.

॥ ओं श्री गणेशाय नमः ॥

॥ नारायणीयम् ॥

॥ अथ प्रथमस्कन्धः ॥

Dasaka 1. भगवन्महिमानुवर्णनम् ॥

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१. सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्मतत्वं
तत्तावद्भाति साक्षाद्गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥

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अनुपमितं	= Incomparable.
कालदेशावधिभ्यां निर्मुक्तं	= Devoid of the limits of time and space.
नित्यमुक्तं	= Ever free (from pleasure and pain and the like).
निगमशतसहस्रेण निर्भास्यमानं	= Being enlightened or illuminated by hundreds of thousands of scriptures.
अस्पष्टं	= (Yet) indistinct (to those who are not pure).
दृष्टमात्रे पुनः	= And at the moment of realisation.
उरुपुरुषार्थात्मकं	= The embodied mighty object of life.
तत्वं	= The embodied Supreme.
ब्रह्म (यत्)	= Which is Brahma.
तत् तावत्	= That itself.
गुरुपवनपुरे	= In (the sacred Shrine of) Guruvayur.

साक्षात् भाति	= Shines visibly.
जनानां भाग्यं हन्त	= Wonderful the happy lot of men!

1. Oh! the luck of mankind that there shines visibly in Guruvayur verily that Brahma the embodied Supreme, of the nature of the experience of bliss entire, the Incomparable, untramelled by the limits of time and space, the everfree; that shines through a hundred thousand scriptures and (still) is indistinct, but that (to the pure) the moment it is seen becomes the highest goal of life embodied!

२. एवं दुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्य
त्तन्वा वाचा धिया वा भजति बत जनः क्षुद्रतैव स्फुटेयम् ।
एते तावद्वयं तु स्थिरतरमनसा विश्वपीडापहत्यै
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रमः ॥

एवं	= Thus.
दुर्लभ्यवस्तुनि अपि	= Even the rare object.
सुलभतया हस्तलब्धे (सति)	= Having become easily accessible.
जनः	= Man.
अन्यत्	= Other deity or object of pleasure.
तन्वा वाचा धिया वा	= By body, word or intellect.
भजति (इति) यत्	= That he worships.
(तत्) बत	= That is pitiable.
इयं क्षुद्रता एव	= This is meanness (ignorance) pure indeed.
एते वयं तु तावत्	= But we on the other hand.
विश्वपीडापहत्यै	= For the alleviation of all ills.
स्थिरतरमनसा	= With a mind more firmly set up.
निश्शेषात्मानं	= The soul entire (that pervades all beings).

एनं गुरुपवनपुराधीशं एव	= This deity of Guruvayur alone.
आश्रयाम:	= Worship

2. Having thus an easy access even to this unattainable object, Alas! people worship others with their body speech and mind. This manifests nothing but thier, meanness indeed. We shall, on the other hand, serve that Lord of Guruvayur alone who is the pervading Soul in all, with a better concentrated mind for the alleviation of all ills.

३. सत्वं यत्तत् पराभ्यामपरिकलनतो निर्मलं तेन ताव-
द्भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुशः श्रूयते व्यासवाक्यम् ।
तत् स्वच्छत्वाद्यदच्छादितपरसुखचिद्गर्भनिर्भासरूपं
तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥

पराभ्यां अपरिकलनत:	= On account of not being mixed with the other two (Rajas and Tamas).
निर्मलं	= Pure.
तत् सत्वं यत्	= That which is known as harmony (purity).
तेन तावत् भूतै:	= Formed of itself.
भूतेन्द्रियै:	= With the (five) elements and the (ten) organs of sense.
ते वपु: इति व्यासवाक्यं	= The word of Vyasa that Thy Body is thus.
बहुश: श्रूयते	= Is heard of in many places.
स्वच्छत्वात्	= On account of purity.
अच्छादितपरसुखचिद्गर्भनिर्भासरूपं यत् तत्	= That which is effulgence embodied and unshrouded Supreme happiness and Consciousness within.
श्रुतिमतिमधुरे	= Sweet to the ear and the mind.
सुग्रहे	= Easily realisable.

तस्मिन् ते विग्रहे	= In that Thy form.
धन्याः रमन्ते	= The blessed rejoice.

3. The quality of harmony is pure being free from the alloy of the other two (viz., Rajas and Tamas). It has been proclaimed by Vyasa many a time that Thy Form consists of those elements and organs of sense born of that quality of harmony. On account of that purity, Thy Form is unshrouded Bliss Consciousness within and Refulgence embodied. The blessed do exult in that form of Thine, which is sweet to the ear and the mind (to hear and meditate upon) and realisable with pleasure.

४. निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे
निर्लीनानेकमुक्तावलिसुभगतमे निर्मलब्रह्मसिन्धौ ।
कल्लोलोल्लासतुल्यं खलु विमलतरं सत्वमाहुस्तदात्मा
कस्मान्नो निष्कळस्त्वं सकळ इति वचस्त्वत्कलास्वेव भूमन् ॥

निष्कम्पे	= Motionless.
नित्यपूर्णे	= Ever full.
निरवधिपरमानन्दपीयूषरूपे	= In the form of boundless supreme bliss of nectar.
निर्लीनानेकमुक्तावलिसुभगतमे	= Most charming on account of many clusters of pearls (many crowds of the delivered) hidden inside.
निर्मलब्रह्मसिन्धौ	= In the ocean of immaculate Brahma.
विमलतरं सत्वं	= Harmony that is purer.
कल्लोलोल्लासतुल्यं खलु	= Indeed equal to the sport of waves.
(इति) आहुः	= Thus (the realised) say.
तदात्मा त्वं	= Thou that art of that form.
कस्मात् नो निष्कळः	= How is not Supreme?
हे भूमन्	= Oh, Thou Supreme!

सकळः इति वचः	= The appellation of Sakala (Incomplete).
त्वत्कलासु एव	= In Thy portions alone.

4. It is said that purer harmony is indeed comparable to the sporting waves in that ocean of pure Brahma which is serene and ever full, which is of the form of the nectar of boundless supreme bliss and most charming with the numerous pearls (the delivered) hidden within. Wherefore art Thou of that form not full? The appellation 'partial', O Lord! only in Thy parts (partial incarnations).

५. निर्व्यापारोऽपि निष्कारणमज भजसे यत्क्रियामीक्षणाख्यां
तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले ।
तस्यास्संशुद्धमंशं कमपि तमतिरोधायकं सत्वरूपं
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठवैकुण्ठरूपम् ॥

हे अज	= O Lord! Thou of no births (and deaths)!
त्वं निर्व्यापारः अपि	= Though Thou art of noaction.
कल्पादिकाले	= In the beginning of Kalpa.
निष्कारणं	= Without any (special) cause
ईक्षणाख्यां क्रियां	= The action of look or perception.
भजसे यत्	= That Thou resortest to.
तेन एव	= By that alone.
असतिकल्पा अपि	= Though seemingly non-existing.
लीना प्रकृतिः	= Nature (Maya) that is dissolved (in Thee).
उदेति	= Rises up (manifests).
हे स्वमहिमविभवाकुण्ठवैकुण्ठ!	= Oh Thou Lord of Vaikunta! unhampered on account of the power of Thy greatness.
सः त्वं	= That Thou (actuated by or actuating Nature).

अतिरोधायकं = That which does not cover.

संशुद्धं सत्त्वरूपं तं = That form of harmony which is entirely pure.

तस्याः कमपि अंशुं धृत्वा = Accepting a certain portion of her nature.

(तेन) रूपं दधासि = With that assumeth (Thy) form.

5. Oh, Thou Unborn! Though actionless, Thou resortest at the beginning of the world without any cause to that action called Īkshana or perception, whereby that Māya, though seemingly non-existing yet hidden within Thee, emanates. Appropriating to Thyself a portion of it, extremely pure, non-deluding and of pure harmony, Thou, O Lord of Vaikunt! keen with the power of Thy glory, assumest Thy form.

६. तत्ते प्रत्यग्रधाराधरललितकळायावलीकेळिकारं
लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम् ।
लक्ष्मीनिश्शङ्कलीलानिलयनममृतस्यन्दसन्दोहमन्तः-
सिञ्चत्सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥

हे मारुतगारनाथ = Oh Lord of Guruvayur!

प्रत्यग्रधाराधरललितकळायावलीकेळिकारं = Charming as a new-risen cloud and beautiful like a bouquet of Kalāya flowers.

लावण्यस्य एकसारं = The quintessence of loveliness.

सुकृतिजनदृशां पूर्णपुण्यावतारं = The merit entire incarnate to the eyes of the meritorious.

लक्ष्मीनिश्शङ्कलीलानिलयनं = The abode for the free sport of Goddess Lakshmi.

सञ्चिन्तकनां अन्तः अमृतस्यन्दसन्दोहं सिञ्चत् = Showering the voluminous flow of nectar in the minds of meditators.

तत् ते वपुः = That form of Thine.

अहं अनुकलये = I do intently meditate upon.

6. O Lord of Guruvayur! I do intently meditate upon that form of Thine which is charming as a new-risen cloud and beautiful like a bouquet of Kalāya flowers, which is the quintessence of loveliness, the entire merit Incarnate to the eyes of the meritorious, the abode of free sport for the Goddess Lakshmi and which showers a voluminous flow of nectar in the minds of Thy meditators (devotees).

७. कष्टा ते सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने ।
नो चेज्जीवाः कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं
नेत्रैः श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेरन् ॥

हे अजित	= Oh, Thou unconquered by Māya.
ते सृष्टिचेष्टा	= Thy action of creation.
जीवभाजां	= To the beings.
बहुतरभवखेदावहा	= Productive of worldly sorrows of diverse kinds.
कष्टा इति	= That it is miserable.
एवं मया पूर्वं आलोचितं	= Thus was thought of by me before.
अद्य एवं न अभिजाने	= Now I do not see it thus.
नो चेत्	= If (Thou dost) not (cause creation.).
जीवाः	= Beings.
चिद्रसार्द्रं मधुरतरं इदं त्वद्वपुः	= This Thy form which is soaked in (pervaded with) the sentiment of chit (Consciousness) and is exceedingly sweet (lovely).
नेत्रैः श्रोत्रैः च पीत्वा	= Having drunk (tasted) with eyes and ears.
परमरससुधाम्भोधिपूरे	= In that full ocean of the nectar of supreme bliss.
कथं वा रमेरन्	= How will (they) exult?

7. O Thou unconquered! It was thought of by me earlier that Thy work of creation was miserable in so far as it brings on beings various kinds of worldly miseries. But I do not at present view it thus. But for that (creation), how can beings exult in the full ocean of that ambrosial supreme bliss, enjoying with their eyes and ears this Thy Form more lovely and pervaded with the power of chit (Consciousness)?

८. नम्राणां सन्निधत्ते सततमपि पुरस्तैरनभ्यर्थितान-
प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च ।
इत्थं निश्शेषलभ्यो निरवधिकफलः पारिजातो हरे त्वं
क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम् ॥

नम्राणां अपि पुरः	= Even before those that (merely) bow down.
सततं सन्निधत्ते	= Always appears (presents).
तैः अनभ्यर्थितान् अपि	= Even unasked by them.
कामान् अर्थान्	= Desired objects.
अजस्रं वितरति	= Incessantly showers.
परमानन्दसान्द्रां गतिं च	= And that state full of Supreme bliss.
हे हरे	= Oh Hari! (the destroyer of worldly miseries).
त्वं पारिजातः	= The celestial tree of Thyself.
इत्थं निश्शेषलभ्यः	= Is thus accessible to all.
निरवधिकफलः	= Is endowed with fruits beyond limit.
अयं अर्थिव्रजः	= This host of mendicants (who are after worldly rewards).
क्षुद्रं तं शक्रवाटीद्रुमं	= That base tree that grows in the garden of Indra.
व्यर्थं अभिलषति	= Desires in vain.

8. Even before those that merely bow down to Him, He presents Himself always and showers ever on them their desired objects though unprayed for and, still more, that state of bliss supreme. O, Hari!, Thou art thus the Pārijāta tree accessible to all and of fruits beyond limit. This host of mendicants does in vain long for that insignificant tree that grows in the garden of Indra.

९. कारुण्यात्काममन्यं ददति खलु परे स्वात्मदस्त्वं विशेषा-
दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम् ।
त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतनास्फीतभाग्या-
स्त्वंचात्माराम एवेत्यतुलगुणगणाधार शौरे नमस्ते ॥

परे	= Others (Deities).
कारुण्यात्	= On account of grace (towards devotees).
अन्यं कामं खलु	= Other desire alone (except deliverance).
ददति	= Give.
त्वं च	= And Thou.
विशेषात् स्वात्मदः	= Doth give Thy own Self as a speciality.
अन्ये ऐश्वर्यात्	= Other Deities on account of their lordliness (special powers like अणिम atomic state and others).
जगति परजने ईशते	= Lord over others (except themselves) in (this) world.
त्वं स्वात्मनः अपि ईश्वरः	= Thou art Lord even over Thy own Self.
स्फीतभाग्याः चेतनाः	= Beings who are extremely blessed.
प्रतिपदमधुरे त्वयि	= (Merged) in Thee who art sweet as one approaches (at every step).
उच्चैः आरमन्ति	= Exult exceedingly.

त्वं आत्मारामः एव	= Thou exultest in Thyself alone.
इति अतुलगुणगणाधार शौरे	= Thus O Lord Krishna! the receptacle of all virtues.
ते नमः	= I bow down to Thee.

9. Others (namely Brahma and other gods) do give out of compassion (to the devoted) other desired object (except deliverance), but Thou, out of a peculiar compassion to them, giveth them Thy own self. Others rule over other beings in the world on account of their prowess (except over themselves), but Thou art Lord even over Thy own self. Those happy beings to whom Thou art charming at every step of their approach to Thee exult in ecstasy in Thee. Thou dost exult in Thyself only. I bow down to Thee O, Krishna! the receptacle of the collections of all virtues.

१०. ऐश्वर्यं शङ्करादीश्वरविनियमनं विश्वतेजोहराणां
तेजस्संहारिवीर्यं विमलमपि यशो निस्पृहैश्चोपगीतम् ।
अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि ते सङ्गवार्ता
तद्वातागारवासिन् मुरहर भगवच्छब्दमुख्याश्रयोऽसि ॥

ते ऐश्वर्यं	= Thy prowess.
शङ्करादीश्वरनियमनं	= Is capable of controlling Sankara and other deities (in their work).
ते वीर्यं	= Thy valour.
विश्वतेजो हराणां तेजः संहारि	= Is capable of eclipsing the lustre of those that dispel the lustre of all.
ते विमलं यशः अपि	= And Thy immaculate fame.
निस्पृहैः च उपगीतं	= Is extolled even by the unattached.
श्रीः सदा ते अङ्गासङ्गा	= The Goddess Lakshmi is always clinging to Thy body.
त्वं अखिलविद् असि	= Thou knowest all.



गुरुवायुपुरेश्वर.

ते क्वापि [illegible] न	= To Thee there is no [illegible] attachment anywhere.
तेन	= Thereby.
[illegible]	= O Destroyer of Mura, that dwells in Guruva[illegible]
[illegible]	= Thou art the main support for the appellation Bhagawan.

10. Thy prowess controls Sankara and other gods. Thy valour eclipses the splendour of those (Brahma and others) that destroy all splendour. Thy immaculate fame [illegible] by those that have no desires. The goddess of Prosperity is ever clinging to Thee. Thou art omni[illegible]. Thou hast not a trace of attachment anywhere. [illegible] O, Destroyer of Mura, Thou that dwellest in [illegible]ayur! Thou art the main prop for the epithet Bhagavan.

Dasaka 3. [illegible]रूपवर्णनं भगवद्भक्तयुत्पत्यादि वर्णनं च ॥

(Description of god Personal, the beginning of faith, devotion etc.).

१. सू[illegible]प्रोद्भासि फालान्तरं
का[illegible]ल्लासं सुनासापुटम् ।
गण्डो[illegible]ज्ज्वलत्कौस्तुभं
त्वद्रूपं [illegible]दीप्रं भजे ॥

सूर्यस्पर्धिकिरीट	= (Thy) crown rivalling with the sun.
[illegible]	= The middle of the forehead dazzling with the vertical mark.
[illegible]	= Eyes beaming with mercy.
[illegible]	= Radiant with the gentle smile of love.
[illegible]	= Of charming nostrils.



गुरुवायुपुरेश्वर.

ते कापि सङ्गवार्ता न	= To Thee there is no trace of attachment anywhere.
तत्	= Thereby.
वातागारवासिन् मुरहर	= O Destroyer of Mura, that dwells in Guruvayur.
त्वं भगवच्छब्दमुख्याश्रयः असि	= Thou art the main support, for the appellation Bhagawan.

10. Thy prowess controls Sankara and other gods. Thy valour eclipses the splendour of those (Brahma and others) that destroy all splendour. Thy immaculate fame is sung even by those that have no desires. The goddess of Prosperity is ever clinging to Thee. Thou art omniscient. Thou hast not a trace of attachment anywhere. Hence, O, Destroyer of Mura, Thou that dwellest in Guruvayur! Thou art the main prop for the epithet Bhagavan.

Dasaka 2. भगवद्रूपवर्णनं भगवद्भक्त्युत्पत्त्यादि वर्णनं च ॥

(Description of god Personal, the beginning of faith, devotion etc.).

१. सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्भासि फालान्तरं
कारुण्याकुलनेत्रमार्द्रहसितोल्लासं सुनासापुटम् ।
गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्वलत्कौस्तुभं
त्वद्रूपं वनमाल्यहारपटलश्रीवत्सदीप्रं भजे ॥

सूर्यस्पर्धिकिरीटं	= (Thy) crown rivalling with the sun.
ऊर्ध्वतिलकप्रोद्भासि फालान्तरं	= The middle of the forhead dazzling with the vertical mark.
कारुण्याकुलनेत्रं	= Eyes beaming with mercy.
आर्द्रहसितोल्लासं	= Radiant with the gentle smile of love.
सुनासापुटं	= Of charming nostrils.

गण्डोद्यन्मकराभकुण्डलयुगं = With that pair of ear ornaments of the form of Makara fish reflecting on the cheeks.

कण्ठोज्वलत्कौस्तुभं = With the Koustubha ornament sparkling on the neck.

वनमाल्यहारपटलश्रीवत्सदीप्रं = Lustrous with the clusters of woodgarlands, necklaces and the mark Srīvatsa.

त्वद्रूपं अहं भजे = I worship Thy form.

1. I worship Thy form—That form with Thy crown (on the head) rivalling the Sun, the middle of Thy forehead refulgent with that sandal mark drawn up, Thy eyes melting with compassion, Thy face beaming with that sweet smile, Thy nostrils beautiful, Thy cheeks shining with the pair of ear-ornaments of the shape of Makara fish, Thy neck radiant with the Koustubha ornament and Thy body (chest) charming with the woodgarland, clusters of pearl necklaces and the mark Srīvatsa.

२. केयूराङ्गदकङ्कणोत्तममहारत्नाङ्गुलीयाङ्कित-
श्रीमद्बाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहाम् ॥
काञ्चित् काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनी-
मालम्बे विमलाम्बुजद्युतिपदां मूर्तिं तवार्तिच्छिदम् ॥

केयूराङ्गदकङ्कणोत्तममहारत्नांङ्गुलीयाङ्कित श्रीमद्बाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहां = Thy charming four arms adorned with the shoulder ornaments, arm bracelets, bangles and rings set with the best of precious gems and holding the mace, conch, the disc and the lotus.

काञ्चनकाञ्चिलाञ्छितलसत्पीताम्बरालम्बिनीं = Marked with the gold waist girdle and dressed in the lustrous yellow garment.

विमलाम्बुजद्युतिपदां = Thy feet with the brightness of pure lotus.

आर्तिच्छिदं	= Destroying all sorrows.
काश्चित्	= Indescribable.
तव मूर्ति	= Thy form.
आलम्बे	= I cling to.

2. I cling to that indescribable form of Thine—that form that destroys all distress, with those lustrous four arms bedecked with shoulder ornaments, arm bracelets, bangles and rings studded with the best of precious gems, and holding therein the mace, the conch, the disc and the lotus, that form wearing the yellow silk garment and shining with the gold waist girdle, and with feet of the lustre of the charming lotus.

३. यत्त्रैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्
कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि ।
सौन्दर्योत्तरतोऽपि सुन्दरतरं त्वद्रूपमाश्चर्यतोऽ-
प्याश्चर्यं भुवने न कस्य कुतुकं पुष्णाति विष्णो विभो ॥

यत्	= Which.
त्रैलोक्यमहीयसः अपि महितं	= Superior even to that which is superior in the three worlds.
मोहनात् सम्मोहनं	= More infatuating than the infatuating.
कान्तिनिधानतः अपि कान्तं	= More lustrous even than the receptacle of lustre
माधुर्यधुर्यात् अपि मधुरं	= Sweeter even than that that is extreme sweetness.
सौन्दर्योत्तरतः अपि सुन्दरं	= Lovelier even than that which is loveliest.
आश्चर्यतः अपि आश्चर्यं	= More marvellous even than that which is marvellous.
हे विभो विष्णो	= Oh, Lord Vishnu!
(तत्) त्वद्रूपं	= (That divine) form of Thine.
भुवने कस्य कुतुकं न पुष्णाति	= To whom will it not develop curiosity in the world?

3. Oh Lord Vishnu! In whom of this world will not that divine form of Thine develop curiosity?—That form superior even to everything superior in the three worlds, more attractive even than everything attractive, more lustrous even than the receptacle of lustre, sweeter even than sweetness extreme, lovelier even than the loveliest and more marvellous even than everything marvellous?

४. तत्तादृङ्मधुरात्मकं तव वपुस्सम्प्राप्य सम्पन्मयी
सा देवी परमोत्सुका चिरतरं नाऽऽस्ते स्वभक्तेष्वपि ।
तेनास्या बत कष्टमच्युत विभो त्वद्रूपमानोज्ञक-
प्रेमस्थैर्यमयादचापलबलाच्चापल्यवार्तोदभूत् ॥

सम्पन्मयी सा देवी	= That Goddess of prosperity.
तत्तादृक्	= That of such nature (incomparable).
मधुरात्मकं	= All sweetness.
तव वपुः सम्प्राप्य	= Having attained Thy body.
परमोत्सुका	= Extremely intent on.
स्वभक्तेषु अपि	= Even in her own devotees.
चिरतरं न आस्ते	= Does not stick up long.
हे विभो अच्युत	= Oh, Omnipotent, Achyutha!
तेन	= Therefore.
त्वद्रूपमानोज्ञकप्रेमस्थैर्यमयात् अचापलबलात्	= On account of the power of steadiness in the form of the firmness of love in Thy beautiful form.
अस्याः चापल्यवार्ता	= The notoriety of fickleness to her.
उदभूत्	= Arose.
बत कष्टं	= Alas! a pity.

4. United to that form of Thine that is thus all sweetness, the Goddess of prosperity exceedingly fond of Thee does not cling fast longer to any of her own devotees,

Hence, O, Omnipotent Achyutha! It is alas! a pity that the notoriety of her fickleness has arisen on account of the strength of her steadiness in the form of her firmness of love to Thy beautiful form.

५. लक्ष्मीस्तावकरामणीयकहृतैवेयं परेष्वस्थिरे-
त्यस्मिन्नन्यदपि प्रमाणमधुना वक्ष्यमि लक्ष्मीपते ।
ये त्वद्ध्यानगुणानुकीर्तनरसासक्ता हि भक्ता जना-
स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥

हे लक्ष्मीपते	= O Lord of Goddess Lakshmi!
इयं लक्ष्मीः	= This Goddess Lakshmi.
तावकरामणीयकहृता एव	= Captivated by Thy loveliness alone.
परेषु अस्थिरा	= Fickle towards others.
इति अस्मिन्	= That in this.
अधुना अहं	= Now I.
अन्यत् प्रमाणं अपि	= Even another proof.
वक्ष्यामि	= Shall speak.
ये भक्ताः जनाः	= Those that are devoted to Thee.
त्वद्ध्यानगुणानुकीर्तनरसासक्ताः	= That are given up to the pleasure of Thy meditation and the recitation of Thy merits.
तेषु	= In those.
एषा	= This she (Goddess Lakshmi).
दयितप्रस्तावदत्तादरा	= Having a respectful regard to the report of her beloved.
स्थिरा एव	= Only steady.
वसति हि	= Sticks fast indeed.

5. O Lord of Lakshmi! I shall adduce one more proof of the fact that this Goddess of prosperity is captivated by Thy loveliness alone, and (so) is fickle towards

others. With her respectful regard towards the report of her beloved, she always remains steadfast in those of Thy devotees who are given up to the pleasure of Thy meditation and the praise of Thy virtues

६. एवं भूतमनोज्ञतानवसुधानिष्यन्दसन्दोहनं
त्वद्रूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।
सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं
व्यासिञ्चत्यपि शीतबाष्पविसरैरानन्दमूर्छोद्भवैः ॥

एवं भूतमनोज्ञतानवसुधानिष्यन्दसन्दोहनं	= Showering torrents of new ambrosia of loveliness thus described.
परचिद्रसायनमयं	= Of that elixir of extreme consciousness.
चेतोहरं	= Captivating.
त्वद्रूपं	= Thy form.
शृण्वतां मतिं	= The mind of hearers.
सद्यः प्रेरयते	= Instantaneously actuates.
मदयते	= Infatuates.
अङ्गकं रोमाञ्चयति	= Thrills the frame.
आनन्दमूर्छोद्भवैः	= Born of ecstasy.
शीतबाष्पविसरैः	= By the flow of cold tear (drops).
व्यासिञ्चति अपि	= Even bathes peculiarly (fully).

6. Thy form which brings on a shower of the fresh ambrosia of Thy loveliness thus described, which is of the nature of the elixir of extreme conciousness and is captivating, invigorates and infatuates the mind of the hearers, thrills their frame and bathes it fully with (a profusion of) cold tears, born of that ecstasy.

७. एवंभूततया हि भक्त्यभिहितो योगः स योगद्वयात्
कर्मज्ञानमयाद्भृशोत्तमतरो योगीश्वरैर्गीयते ।

सौन्दर्यैकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका
भक्तिर्निःश्रममेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥

भक्त्यभिहितः सः योगः	= That path known as Bhakti or devotion.
एवं भूततया हि	= Because of its being of the nature described.
कर्मज्ञानमयात योगद्वयात्	= Than the two paths of action and knowledge.
भृशोत्तमतरः	= Exceedingly better.
योगीश्वरैः	= By the lords of sages (like Vyāsa, Nārada and others).
गीयते	= Is proclaimed.
हे रमावल्लभ	= Oh Lord of Lakshmi!
सौन्दर्यैकरसात्मके त्वयि	= In Thee who art the quintessence of loveliness.
प्रेमप्रकर्षात्मिका भक्तिः	= Devotion of the nature of intense love.
विश्वपुरुषैः	= By all people.
निःश्रमं एव	= Without effort alone.
लभ्या खलु	= Is verily attainable.

7. Hence it is indeed that, that yoga (concentration) called Bhakti or devotion has been sung by lords of yogis to be far superior to the other two yogas of Karma (action) and Jnāna (Spiritual knowledge). O, Lord of Lakshmi! that devotion of the nature of intense love towards Thee, the quintessence of loveliness, is verily attainable by all without any effort at all.

८. निष्कामं नियतस्वधर्मचरणं यत् कर्मयोगाभिधं
तद्दूरेत्यफलं यदौपनिषदज्ञानोपलभ्यं पुनः ।
तत्त्वव्यक्ततया सुदुर्गमतरं चित्तस्य तस्माद्विभो
त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी ॥

कर्मयोगाभिधं	= (That which is) known as Karmayoga (path of action).
निष्कामं	= (To be done) without the desire (for the fruits thereof).
नियतस्वधर्मचरणं	= The performance of one's duties (enjoined by the scriptures).
यत् तत्	= That which.
दूरेत्यफलं	= Of remote fruits.
पुनः औपनिषदज्ञानोपलभ्यं यत्	= Again that which is to be had through scriptural knowledge.
तत् तु	= And that (Final emancipation).
अव्यक्ततया	= On account of imperceptibility to the senses.
चित्तस्य सुदुर्गमतरं	= Is exceedingly impenetrable to the mind.
हे विभो	= O, Omnipotent Lord!
तस्मात्	= Therefore.
त्वत्प्रेमात्मकभक्तिः एव	= That devotion of Love alone to Thee.
सततं स्वादीयसी श्रेयसी	= Is always more relishing and praiseworthy.

8. What is called the yoga of action which is the due performance of one's duties as enjoined by the sastras without the desire for the fruits thereof is but remotely fruitful. And what is attainable by the knowledge of Upanishads is on account of its indistinctness exceedingly incomprehensible to the mind. Hence O, Omnipotent! that devotion of love alone to Thee is more relishing and praiseworthy.

९. अत्यायासकराणि कर्मपटलान्याचर्य निर्यन्मला
बोधे भक्तिपथेऽथवाप्युचिततामायान्ति किं तावता ।

क्लिष्ट्वा तर्कपथे परं तव वपुर्ब्रह्माख्यमन्ये पुन-
श्चित्तार्द्रत्वमृते विचिन्त्य बहुभिः सिध्यन्ति जन्मान्तरैः ॥

अत्यायासकराणि	= Exceedingly fatiguing.
कर्मपटलानि	= Many actions.
आचर्य	= Having performed.
निर्यन्मलाः	= Those who are purged of impurities.
बोधे	= In the path of knowledge.
अथवा भक्तिपथे अपि	= Or even in the path of devotion.
उचिततां आयान्ति	= Attain fitness, become qualified.
तावता किं	= What of it alone!
अन्ये पुनः	= Again others.
तर्कपथे क्लिष्ट्वा	= Exerting in the path of logic.
चित्तार्द्रत्वं ऋते	= Without melting of heart.
ब्रह्माख्यं तव परं वपुः	= That other form of Thine called Brahma (the Impersonal form).
विचिन्त्य	= Having meditated upon.
बहुभिः जन्मान्तरैः	= Through many lives.
सिध्यन्ति	= Attain (Salvation).

9. Performing various actions that are exceedingly fatiguing, those impurities (of mind) purged out qualify themselves to the path of knowledge or devotion. What of it alone! Those others again exerting in the path of philosophical speculations meditate on Thy other form called Brahma (Impersonal) without purity of mind and attain salvation through many lives (or births).

१०. त्वद्भक्तिस्तु कथारसामृतझरीनिमज्जनेन स्वयं
सिध्यन्ती विमलप्रबोधपदवीमक्लेशतस्तन्वती ।

सद्यः सिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥

कथारसामृतझरीनिर्मज्जनेन	= By plunging in the ambrosial torrent of the pleasure of Thy exploits
स्वयं सिध्यन्ती	= Spontaneously arising.
विमलप्रबोधपदवीं	= The state of immaculate knowledge.
अक्लेशतः तन्वती	= Working about without any fatigue.
त्वद्भक्तिः तु	= And That devotion to Thee.
सद्यः सिद्धिकरी	= Instantaneously fruit-bearing.
जयति	= Flourishes.
अयि विभो वातालयाधीश्वर	= O! Omnipotent, Lord of Guruvayur.
त्वत्पदप्रेमप्रौढिरसार्द्रता सा एव	= That melting of heart alone born of the pleasure of intense love towards Thy feet.
मे द्रुततरं अस्तु	= Be mine quicker.

10. But, O Lord! That (yoga of) devotion towards Thee excels (the other two) in so far as it rises spontaneously by diving in the ambrosial current of the pleasure of Thy adventures, that brings on without difficulty that state of immaculate wisdom and works about instantaneous desired effect. May that bhakti (devotion) alone, O Lord of Guruvayur! rise in me sooner which is the softening of the mind in the pleasure of intense love towards Thy feet.

Dasaka 3. भक्तस्वरूपवर्णनं भक्तिप्रार्थना च ॥

(The description of the nature of Bhaktha and prayer).

१. पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।

चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-
नहं धन्यान्मन्ये समधिगतसर्वाभिलषितान् ॥

हे वरद	= Oh, Thou, grantor of boons.
ते नामानि पठन्तः	= Those that recite Thy names.
ते रूपं स्मरन्तः	= Those that meditate on Thy form.
प्रमद्भरसिन्धौ निपतिताः	= Those that are fallen in the ocean of deep ecstasy.
ते गुणकथाः कथयन्तः	= Those that discourse on Thy merits and adventures.
चरन्तः	= Those who wander out (unattached to home and the like).
ये भक्ताः	= Those devotees.
त्वयि खलु रमन्ते	= Exult indeed in Thee.
समधिगतसर्वाभिलषितान् अमून्	= These who have come by all their desired objects
अहं परं धन्यान् मन्ये	= I think as the most blessed.

1. Those devotees of Thine, O, grantor of boons! I consider extremely blessed who have come by all their objects of desire, who recite Thy names and, plunged in that ocean of deep ecstasy, meditate on Thy form, discourse on Thy merits and adventures and, wandering (unattached), do indeed exult in Thee.

२. गदक्लिष्टं कष्टं तव चरणसेवारसभरेऽ-
प्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।
भवत्पादाम्भोजस्मरणरसिको नामनिवहा-
नहं गायं गायं कुहचन विवत्स्यामि विजने ॥

गदक्लिष्टं	= Afflicted with maladies (both internal and external).
कष्टं	= (Hence become) miserable.

सद्यः सिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥

कथारसामृतझरीनिर्मज्जनेन	= By plunging in the ambrosial torrent of the pleasure of Thy exploits
स्वयं सिध्यन्ती	= Spontaneously arising.
विमलप्रबोधपदवीं	= The state of immaculate knowledge.
अक्लेशतः तन्वती	= Working about without any fatigue.
त्वद्भक्तिः तु	= And That devotion to Thee.
सद्यः सिद्धिकरी	= Instantaneously fruit-bearing.
जयति	= Flourishes.
अयि विभो वातालयाधीश्वर	= O! Omnipotent, Lord of Guruvayur.
त्वत्पदप्रेमप्रौढिरसार्द्रता सा एव	= That melting of heart alone born of the pleasure of intense love towards Thy feet.
मे द्रुततरं अस्तु	= Be mine quicker.

10. But, O Lord! That (yoga of) devotion towards Thee excels (the other two) in so far as it rises spontaneously by diving in the ambrosial current of the pleasure of Thy adventures, that brings on without difficulty that state of immaculate wisdom and works about instantaneous desired effect. May that bhakti (devotion) alone, O Lord of Guruvayur! rise in me sooner which is the softening of the mind in the pleasure of intense love towards Thy feet.

Dasaka 3. भक्तस्वरूपवर्णनं भक्तिप्रार्थना च ॥

(The description of the nature of Bhaktha and prayer).

१. पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।

चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-
नहं धन्यान्मन्ये समधिगतसर्वाभिलषितान् ॥

हे वरद	= Oh, Thou, grantor of boons.
ते नामानि पठन्तः	= Those that recite Thy names.
ते रूपं स्मरन्तः	= Those that meditate on Thy form.
प्रमदभरसिन्धौ निपतिताः	= Those that are fallen in the ocean of deep ecstasy.
ते गुणकथाः कथयन्तः	= Those that discourse on Thy merits and adventures.
चरन्तः	= Those who wander out (unattached to home and the like).
ये भक्ताः	= Those devotees.
त्वयि खलु रमन्ते	= Exult indeed in Thee.
समधिगतसर्वाभिलषितान् अमून्	= These who have come by all their desired objects
अहं परं धन्यान् मन्ये	= I think as the most blessed.

1. Those devotees of Thine, O, grantor of boons! I consider extremely blessed who have come by all their objects of desire, who recite Thy names and, plunged in that ocean of deep ecstasy, meditate on Thy form, discourse on Thy merits and adventures and, wandering (unattached), do indeed exult in Thee.

२. गदक्लिष्टं कष्टं तव चरणसेवारसभरेऽ-
प्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।
भवत्पादाम्भोजस्मरणरसिको नामनिवहा-
नहं गायं गायं कुहचन विवत्स्यामि विजने ॥

गदक्लिष्टं	= Afflicted with maladies (both internal and external).
कष्टं	= (Hence become) miserable.

चित्तं	= (My) mind.
तव चरणसेवारसभरे अपि	= Even in that extreme happiness of serving at Thy feet.
अनासक्तं भवति	= Becomes disinclined.
हे विष्णो	= O Lord Vishnu!
दयां कुरु	= Have mercy (on me).
अहं भवत्पादाम्भोजस्मरणरसिकः	= I, inclined to exult in the meditation of Thy lotus like feet.
नामनिवहान्	= The collections of (Thy holy) names.
गायं गायं	= Reciting again and again.
कुहचन विजने	= In some solitary place.
विवत्स्यामि	= Shall remain secluded.

2. Afflicted with maladies (both internal and external) and so reduced to misery, my mind remains disinclined even to (enjoy) that extreme happiness of serving Thy feet. Alas! O Lord Vishnu! If I could but become inclined to taste the pleasure of meditating on Thy lotus like feet, I shall dwell in some solitary spot, reciting incessantly the host of (Thy holy) names.

३. कृपा ते जाता चेत्किमिव न हि लभ्यं तनुभृतां
मदीयक्लेशौघप्रशमनदशा नाम कियती ।
न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता
भवद्भक्ता मुक्तास्सुखगतिमसक्ता विदधते ॥

कृपा ते जाता चेत्	= If Thy mercy is had.
तनुभृतां	= To beings.
किमिव न हि लभ्यं	= What itself is not attainable?
मदीयक्लेशौघप्रशमनदशा नाम	= The state of allaying the host of my afflictions.
कियती	= How insignificant!

अयि	= O Lord!
अस्मिन् लोके	= In this world.
के के भवद्भक्ताः	= How many devotees of Thine.
अनिशं शोकाभिरहिताः	= Freed from sorrows always.
मुक्ताः	= Emancipated (in life).
असक्ताः	= Unattached.
सुखगतिं न विदधत्ते	= Do not lead a happy life.

3. If Thy mercy is had, what itself is unattainable for beings? How insignificant indeed is that state of cure of all my maladies? Bereft of sorrows for ever and delivered (in this very life), which of Thy devotees in this world do not lead a happy life unattached?

४. मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो
भवत्पादाम्भोजस्मरणविरुजो नारदमुखाः ।
चरन्तीश स्वैरं सततपरिनिर्भातपरचित्-
परानन्दाद्वैतप्रसरपरिमग्नाः किमपरम् ॥

हे ईश	= O Lord!
जगति रूढाः खलु	= Verily renowned in the world.
गूढात्मगतयः	= Whose ways are mysterious.
भवत्पादाम्भोजस्मरणविरुजः	= Free from all ills on account of the meditation of Thy lotus like feet.
नारदमुखाः मुनिप्रौढाः	= The mighty sages like Nārada and others.
सततपरिनिर्भातपरचित्परानन्दाद्वैतप्रसरपरिमग्नाः	= Immersed in that stream of identity (oneness) of Supreme consciousness and Bliss absolute that are experienced at all times and places.
स्वैरं चरन्ति	= Wander free.
अपरं किं	= What else (are they in need of or have they to achieve)?

4. The mighty sages, O Lord! like Narada and others who are verily renowned in the universe, whose ways are mysterious and who are free from ills on account of their meditation of Thy lotus like feet wander freely, immersed as they are in that stream of identity between themselves and that extreme Consciousness and Bliss absolute that are experienced at all times and places. What else have they to achieve?

५. भवद्भक्तिः स्फीता भवतु मम सैव प्रशमये-
दशेषक्लेशौघं न खलु हृदि सन्देहकणिका ।
न चेद्व्यासस्योक्तिस्तव च वचनं नैगमवचो
भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥

मम	= To me.
भवद्भक्तिः	= Devotion in Thee.
स्फीता भवतु	= May become large.
सा एव	= That itself.
अशेषक्लेशौघं	= The host of all maladies.
प्रशमयेत्	= Will entirely allay.
हृदि	= In (my) mind.
सन्देहकणिका	= A particle of doubt.
न खलु	= Does not at all (exist).
न चेत्	= If not.
व्यासस्य उक्तिः	= Vyäsa's saying (The Puranas).
तव वचनं	= Thy word (The Geeta and others).
नैगमवचः च	= And the holy Scriptural texts.
अखिलं	= All.
रथ्यापुरुषवचनप्रायं	= Like the words of loafers or aimless wanderers in streets.
मिथ्या भवेत्	= Will become false.

5. May my devotion towards Thee increase May that alone dispel the entire host of my afflictions. I have not indeed a particle of doubt (about it) within me. If not, the sayings of Vyāsa, Thy own words, the Scriptural texts, all these will be false like the words of an aimless wanderer in the streets.

६. भवद्भक्तिस्तावत्प्रमुखमधुरा त्वद्गुणरसात्
किमप्यारूढा चेदखिलपरितापप्रशमनी ।
पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिळ-
न्महानन्दाद्वैतं दिशति किमतः प्रार्थ्यमपरम् ॥

भवद्भक्तिः तावत्	= And that devotion to Thee.
त्वद्गुणरसात्	= On account of the pleasure in (reciting and meditating on) Thy merits.
प्रमुखमधुरा	= Is sweet in the very beginning.
किमपि आरूढा चेत्	= If it increases (ascends in the scale) a little more.
अखिलपरितापप्रशमनी	= Allaying all sorrows.
पुनः अन्ते च	= And then at last.
स्वान्ते	= In the mind.
विमलपरिबोधोदयमिळन्महानन्दाद्वैतं	= That identity of Supreme Bliss mixed with the dawn of immaculate knowledge
दिशति	= Gives.
अतः अपरं	= Other than this.
प्रार्थ्यं किं	= What is to be requested?

6. On account of the pleasure of (recitation and meditation of) Thy merits, devotion to Thee is sweet from the very beginning. If it ascends in the scale a little more it destroys all sorrows. And then at last it brings on in the mind that identity of Bliss Supreme accompanying the

dawn of immaculate knowledge. Other than this, what has one to desire or request?

७. विधूय क्लेशान् मे कुरु चरणयुग्मं धृतरसं
भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ ।
भवन्मूर्त्यालोके नयनमथ ते पादतुळसी-
परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥

मे क्लेशान् विधूय	= Removing my afflictions.
चरणयुग्मं	= The pair of feet.
भवत्क्षेत्रप्राप्तौ	= To reach Thy shrine.
धृतरसं कुरु	= Make it inclined.
करं अपि	= And the hand.
ते पूजनविधौ च	= In the act of Thy worship too
अथ नयनं	= And then the eye.
भवन्मूर्त्यालोके	= In seeing Thy form (idol).
घ्राणं	= The organ of smell.
ते पादतुळसीपरिघ्राणे	= In smelling the basil leaves offered in worship at Thy feet.
श्रवणं अपि	= The organ of hearing (sound) too.
ते चारुचरिते	= In Thy charming adventures.
(धृतरसं कुरु)	= Make inclined.

7. Removing all my afflictions, make my pair of feet joyful to enter Thy Shrine, my hands zealous to worship Thee, my eyes eager to see Thy form (Image), my nose anxious to smell the basil leaves (offered in worship) at Thy feet and my ears disposed to hear of Thy charming story.

८. प्रभूताधिव्याधिप्रसभचलिते मामकहृदि
त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।

उदञ्चद्रोमाञ्चो गळितबहुहर्षाश्रुनिवहो
यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥

प्रभूताधिव्याधिप्रसभचलिते	= That is violently disturbed by many mental troubles and bodily diseases.
मामकहृदि	= In my mind.
परमरसचिद्रूपं	= That extreme bliss and consciousness embodied.
त्वदीयं तत् रूपं	= That form of Thine.
(तथा) उदियात्	= May so dawn.
अहं	= I.
उदञ्चत् रोमाञ्चः	= With sprouting thrill.
गळितबहुहर्षाश्रुनिवहः	= Shedding plentifuls of many tears of ecstasy.
दुरुपशमपीडापरिभवान	= Worries of incurable maladies.
यथा विस्मर्यासं	= Shall so forget.

8. May that form of Thine, Bliss Extreme and Supreme consciousness embodied, so dawn within my mind that is violently distracted by many mental troubles and physical diseases, that I may, with sprouting thrill of joy and shedding many tears of ecstasy, so forget the anguish (worries) caused by incurable maladies.

९. मरुद्गेहाधीश त्वयि खलु पराञ्चोपि सुखिनो
भवत्स्नेही सोऽहं सुबहु परितप्ये च किमिदम् ।
अकीर्तिस्ते मा भूद्वरद गदभारं प्रशमयन्
भवद्भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥

मरुद्गेहाधीश	= Oh Lord of Guruvayur!
त्वयि पराञ्चः अपिः	= Even those who are averse to Thee.
सुखिनः खलु	= Indeed happy.

भवत्स्नेही सः अहं	= And that I who am loving towards Thee
सुबहु परितप्ये च	= Suffer very much.
इदं किं	= What is this?
हे वरद कंसदमन	= O, Grantor of boons! Destroyer of Kamsa!
ते अकीर्तिः मा भूत्	= May not ill-fame be to Thee.
गदभारं प्रशमयन्	= Curing all afflictions
झटिति	= Quickly.
मां भक्तोत्तंसं कुरु	= Make me an ornament among devotees.

9. O Lord of Guruvayur! Even those that are averse to Thee (Atheists) are indeed happy, while I, devoted to Thee, suffer very much. What is this? O grantor of boons! May not ill fame befall Thee. O Destroyer of Kamsa! relieving me of the weight of diseases, make me soon a jewel among your devotees.

१०. किमुक्तैर्भूयोभिस्तव हि करुणा यावदुदिया-
दहं तावद्देव प्रहितविविधार्तप्रलपितः ।
पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसान्
यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥

भूयोभिः उक्तैः किं	= What of saying (lamenting) again and again.
वरद! देव	= Oh, grantor of boons! O God!
तव करुणा हि	= Indeed Thy mercy.
यावत् उदियात्	= As long as will arise
तावत्	= So long.
अहं	= I.
प्रहितविविधार्तप्रलपितः	= With the diverse wails of the afflicted given up.
पुरः क्लृप्ते तव पादे	= In Thy feet thought of to exist in front of me.

यथाशक्ति	= As it lies in my power.
नतिनुतिनिषेवाः	= Salutations, Praise and worship.
विरचयन्	= Performing.
दिवसान् नेष्यामि	= I shall pass my days.

10. Why this lamentation over and again? I shall indeed, until Thy mercy shall rise, give up all the diverse wails of the afflicted and pass my days performing well, as it lies in my power, salutations, praise and worship at Thy feet intently thought of to be in front of me.

॥ अथ द्वितीयस्कन्धः ॥

Dasaka 4. अष्टाङ्गयोगवर्णनं, योगसिद्धिवर्णनं च ॥

(The description of yoga and its effects).

१. कल्यतां मम कुरुष्व तावतीं कल्यते भवदुपासनं यया ।
स्पष्टमष्टविधयोगचर्यया पुष्टयाऽशु तव तुष्टिमाप्नुयाम् ॥

कया	= By what amount of (physical health).
भवदुपासनं	= Thy service
कल्यते	= Is to be performed.
तावतीं कल्यतां	= So much health.
मम कुरुष्व	= Do unto me.
स्पष्टं	= (Then it is) clear.
पुष्टया	= Complete.
अष्टविधयोगचर्यया	= By the performance or practice of the eight fold yoga (concentration).
अहं आशु तव तुष्टिं आप्नुयां	= I shall quickly obtain Thy pleasure (satisfaction).

1. Make me but so much healthy that I may thereby perform Thy service. Then it is certain that I shall soon obtain Thy satisfaction with a complete performance of the eight fold yoga (concentration).

Foot note:—Mere faith and attention alone cannot conduce to the practice of yoga. Sound health is essential, as otherwise the practice of yoga becomes unsteady and interrupted.

२. ब्रह्मचर्यदृढतादिभिर्यमैराप्लवादिनियमैश्च पाविता: ।
कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्परा: ॥

ब्रह्मचर्यदृढतादिभि: यमै:	= By restraints such as the firmness etc., of celibacy.
आप्लवादिनियमै: च	= And by the injunctions of bath and the like.
पाविता:	= Purified.
भवत्परा: अमी वयं	= These we (I) who stick to Thee.
पङ्कजाद्यं अपि वा	= Any one of lotus posture and the like.
सुखासनं	= Easy posture.
दृढं कुर्महे	= Practise steady.

2. Purified by the restraints of strictness and so forth of celibacy and the injunctional observance of bath and the like, we, Thy devotees, shall practise steady the easy posture of lotus and others.

Foot note:—The postures of yoga practice are many. They can be easily mastered by those who have gained purity in word, body and mind. Yama and Niyama conduce to such purity.

३. तारमन्तरनुचिन्त्य सन्ततं प्राणवायुमभियम्य निर्मला: ।
इन्द्रियाणि विषयादथापहृत्यास्महे भवदुपासनोन्मुखा: ॥

तारं अन्त: सन्ततं अनुचिन्त्य	= Incessantly meditating within (the mantra) Aūm.
प्राणवायुं अभियम्य	= Controlling the vital breath.

निर्मला:	= Pure (of the impurities of love, hatred etc).
अथ इन्द्रियाणि विषयात् अपहृत्य	= Then disengaging the senses from worldly objects (pleasures).
भवदुपासनोन्मुखा:	= Intent on serving (propitiating) Thee.
आस्महे	= Remain, Exist.

3. Incessantly meditating deep within on the Pranava mantra (Aūm) and controlling the life-breath, we shall· thus purified, remain intent on propitiating Thee·

Foot note:—Here is described Prāṇāyāma It is the incessant repetition within of the mantra, Aūm, and the respiratory practices of Pūraka, Kumbhaka and Rēchaka in turns. The injunction is that this should be practised daily ten times each in the morning, noon and evening. Then the organs of sense, such as eyes, ears etc., should be withdrawn from worldly objects and concentrated upon the mind. This process is called Pratyahāra or drawing back This conduces to purity of mind.

४. अस्फुटे वपुषि ते प्रयत्नतो धारयेम धिषणां मुहुर्मुहुः ।
तेन भक्तिरसमन्तरार्द्रतामुद्वहेम भवदङ्घ्रिचिन्तकाः

अस्फुटे	= Indistinct.
ते वपुषि	= In Thy form.
प्रयत्नत:	= With difficulty.
धिषणां	= Intellect.
मुहुर्मुहु:	= Again and again.
धारयेम	= We shall fix (concentrate).
भवदङ्घ्रिचिन्तका:	= We who meditate on Thy feet.
तेन	= By which.
भक्तिरसं	= The rapture of devotion.
अन्तरार्द्रतां	= The softening of the heart.
उद्वहेम	= We may experience.

4. We shall again and again concentrate with difficulty our intellect on Thy form that is indistinct. We may, thus meditating on Thy feet, realise the rapture of devotion and mental softening (harmony).

Foot note :—The divinity in an image or form is one imposed on it by the force of faith of the devotee. Without ardent faith, that does not impress upon him. Concentration to that form is beset with so many difficulties. But ardent faith overcomes them. In this state the mind becomes emotional and softened, deprived of the entanglements of love, hatred etc. This Dhārana or concentration in form has the effect of destroying one's sins

५. विस्फुटावयवभेदसुन्दरं त्वद्वपुस्सुचिरशीलनावशात् ।
अश्रमं मनसि चिन्तयामहे ध्यानयोगनिरतास्त्वदाश्रयाः ॥

त्वदाश्रयाः	= Those that seek refuge in Thee.
ध्यानयोगनिरताः	= Intent on the practice of contemplation (meditation).
विस्फुटावयवभेदसुन्दरं	= The several limbs having become particularly distinct and charming.
त्वद्वपुः	= Thy form.
सुचिरशीलनावशात्	= By long practice.
अश्रमं	= Easily.
मनसि चिन्तयामहे	= We may contemplate within.

5. We, Thy devotees, intent on the yoga of meditation may, on account of long practice, easily contemplate within us Thy form that is lovely with every limb brought out particularly distinct (to our mind).

Foot note :—With success in the process of Dhārana or concentration of form, the form becomes easily distinct and conceivable to the mind. Dhyāna or meditation on that form conduces to impress that form within and command it at any time before the mind at one's beck and call,

६ ध्यायतां सकळमूर्तिमीदृशीमुन्मिषन्मधुरताहृतात्मनाम् ।
सान्द्रमोदरसरूपमान्तरं ब्रह्मरूपमयि तेऽवभासते ॥

अयि	= O Lord!
ते ईदृशीं सकळमूर्तिं	= This kind of personal form of Thine.
ध्यायतां	= To those who contemplate.
उन्मिषन्मधुरताहृतात्मनां (अस्माकं)	= To us whose minds are captivated by rising loveliness (gradually becoming more and more distinct).
सान्द्रमोदरसरूपं	= In the form of Bliss absolute
आन्तरं	= Comprehensible to the inner organs of senses.
(त) ब्रह्मरूपं	= Thy form Supreme.
अवभासते	= Shines.

6. To us, O Lord! who meditate on this kind of Thy Personal form and whose mind is attracted by the rising loveliness (becoming distinctly perceptible by degrees) shall (slowly) appear Thy form of Brahma (Impersonal) which is Bliss Absolute comprehensible to the internal senses.

Foot note:—In the climax of Dhyana or meditation, the mind becomes identified with the object of its meditation which is a personal form of God as conceived by the devotee at first. Here the distinction of worshipper and worshipped disappears. The personal form of God vanishes and the Impersonal dawns within This state is indescribable from experience. But as worldly miseries sink herein, it is conceivable to be of one Bliss Absolute. Herein our devotee reveals his real desire of the devotion of the Impersonal through the devotion to the Personal.

७. तत्समास्वदनरूपिणीं स्थितिं त्वत्समाधिमयि विश्वनायक ।
आश्रिताः पुनरतः परिच्युतावारभेमहि च धारणादिकम् ॥

अयि विश्वनायक	= O Lord of Universe!
तत्समास्वदनरूपिणीं स्थितिं	= The state of the form of real experience of that Brahma (Impersonal).

त्वत्समाधिं = That concentration (abstract) of Thine.

आश्रिताः = Dependants.

पुनः = After (having attained that state).

अतः परिच्युतौ = In the fall (faltering) from it.

धारणादिकं = Concentration (of form) and the like.

आरभेमहि च = Begin again.

7. O Lord of the Universe! having attained that stage of Samādhi or absorption (climax of abstract concenrtation) in which that pure Brahma is realised, we shall again, on relaxation from it, begin afresh dhārana, (concentration of form) and other steps.

Foot note:—Relaxation from Samādhi or state of absorption can be easily set right by one who has attained that state through the practice of the several steps to it. The chief causes of relaxation are four (1) Laya or Sleep (2) Vikshēpa or faltering through the desire for the mundane powers such as Anima (atomism) and the like (3) Kashāya or desire for worldly pleasures (4) Rasāswāda or the state of enjoing the pleasure with a feeling of the dual aspect of worshipper and worshipped.

८. इत्थमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः ।
मुक्तभक्तकुलमौलितां गताः सञ्चरेम शुकनारदादिवत् ॥

इत्थं = Thus.

अभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः = Those with the festivity brought about by the realisation of Bliss Absolute which is Thyself, The Supreme Brahma, manifesting profusely through practice of meditation, concentration etc.

मुक्तभक्तकुलमौलितां = Those that have attained the position of crest-jewel among the host of devotees emancipated (in this very life).

शुकनारदादिवत्	= Like Suka, Nārada and others.
सञ्चरेम	= We may wander forth.

8. Enjoying the festivity brought about by the realisation of Bliss Absolute which is Thyself, The Supreme Brahma, manifesting profusely through practice (of meditation, concentration and the like), we may wander forth (in the world unattached), like Sukha, Nārada and others, having attained the position of crest-jewel among Thy devotees who are emancipated in this very life (yet continue their existence as long as their inherited resultant Karma taint of action lasts).

***Foot note*:**—The resultant taint of past Karma does not hold in bondage those that are emancipated in this very life. They are ever free and move according to their free-will.

९. त्वत्समाधिविजये तु यः पुनर्मंक्षु मोक्षरसिकः क्रमेण वा ।
योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्नया शनैः ।।

अज	= O Thou of no births!
त्वत्समाधिविजये तु	= And on attaining (mastering) that concentration pertaining Thee.
पुनः यः	= Then he (who).
मंक्षु मोक्षरसिकः	= Desirous of instantaneous emancipation.
क्रमेण वा	= Or by degrees.
योगवश्यं अनिलं	= The life breath brought under control through practice of yoga.
सुषुम्नया	= Through the nerve Sushumna.
षडाश्रयैः	= Through the six centres.
शनैः उन्नयति	= Slowly takes up (elevates).

9. On successfully mastering the stage of Samādhi in Thee, that person again that seeks deliverance either instantaneously or by degrees draws up slowly the life-breath brought under control through the practice of yoga by way of the pulse Sushumna along the six centres.

Foot note:—The six centres are Mulādhāra, Swadisht·na, Manipoora, Anāhata, Visuddhi and Ajna.

१०. लिङ्गदेहमपि सन्त्यजन्नथो लीयते त्वयि परे निराग्रहः ।
ऊर्ध्वलोककुतुकी तु मूर्धतस्साधमेव करणैर्निरीयते ॥

अथो	= After (taking up the life breath to the centre of the eyebrows).
निराग्रहः	= He without (further) desires; (desirous of instantaneous deliverance).
लिङ्गदेहं अपि	= Even the subtle body.
सन्त्यजन्	= Discarding.
परे त्वयि	= In Thee, The Supreme.
लीयते	= Becomes merged.
ऊर्ध्वलोककुतुकी तु	= But he that is desirous of (enjoying the pleasures of) higher worlds (Brahmalōka and others).
मूर्धतः	= From the head (breaking through the head).
करणैः सार्धं एव	= Even with the organs (the five vital breaths, mind, intellect and the ten organs of sense).
निरीयते	= Departs.

The first half describes the process of those that are after instantaneous deliverance, while the second half deals with that of those that seek gradual emancipation.

10. Then discarding even the subtle body, he that is desirous of instantaneous deliverance becomes merged in

Thee Supreme; while he that is desirous of (the pleasures of) the higher worlds departs with his very organs of sense, piercing the head.

Foot note:—The yogis say that the Sushumna nerve ends in the head and has an extraction to the rays of the sun. The life breath after reaching that end of Sushumna goes out through Sun's rays.

११. अग्निवासरवलक्षपक्षगैरुत्तरायणजुषा च दैवतैः ।
प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥

अग्निवासरवलक्षपक्षगैः उत्तरायणजुषा च दैवतैः	= Through the deities that preside over fire, day, the bright half of the month and the former half of the year when the sun progresses to North.
रविपदं प्रापितः	= That has been led to the Solar space (Sphere).
भवत्परः	= Thy devotee.
मोदवान्	= With pleasure.
ध्रुवपदान्तं	= Till the region of Dhruva.
ईयते	= Attains.

Herein the further process of the journey of the departed is described.

11. Thy devotee who is led to the Solar sphere by those deities that preside over fire, day, the bright half of the month and the former half of the year passes joyfully till the world of Dhruva.

Foot note:—The stages of the journey are as follows:—The life breath through Sun's rays goes to the region the deity of fire, then of day, then of the bright half, of the former half of year and then of the year. Then to that of wind, next of the Sun, then moon, lightning and Dhruva (Star).

१२. आस्थितोऽथ महरालये यदा शेषवक्त्रदहनोष्मणाऽर्घ्यते ।
ईयते भवदुपाश्रयस्तदा वेधसः पदमतः पुरैव वा ॥

अथ	= After (attaining the region of Dhruva).
महरालये	= In the world of Mahas.
आस्थित:	= Comfortably seated.
भवदुपाश्रय:	= Thy devotee.
यदा	= When.
शेषवक्त्रदहनोष्णा	= On account of the heat of the fire proceeding from the mouth of Sesha (the Serpent).
आर्च्यते	= Is afflicted.
तदा	= Then.
अत: पुरा एव वा	= Or even before this.
वेधस: पदं	= The region of Brahma.
ईयते	= Attains.

12. Then Thy devotee who has safely reached Maharlōka passes to the world of Brahma (Satyaloka) as soon as he is afflicted by the heat of the fire that emanates from the mouth of the serpent Sēsha, or even earlier than that.

Foot note:—The Serpent Sesha is said to emit fire from his mouths at the beginning of the deluge or the annihilation of the three worlds.

१३. तत्र वा तव पदेऽथवा वसन् प्राकृतप्रळय एति मुक्तताम् ।
स्वेच्छया खलु पुरा विमुच्यते संविभिद्य जगदण्डमोजसा ॥

(स: भवदुपाश्रय:)	= That devotee of thine who has reached the Brahmaloka.
तत्र वा	= Either there.
अथ वा	= Or.
तव पदे	= In Thy region (Vishnuloka).
वसन्	= Living.

प्राकृतप्रळये	= In the mighty deluge.
मुक्ततां एति	= Attains final deliverance.
ओजसा	= Through the power of yoga.
स्वेच्छया खलु	= Indeed of his own will.
जगदण्डं संविभिद्य	= Breaking through the concentric circle.
पुरा अपि	= Even before (that deluge).
मुच्यते	= Is freed.

13. Living there or in Thy region (Vishnulōka) he attains deliverance at the great deluge, or even earlier at his own will he is delivered breaking through the concentric circle of Universe with the power of his yoga.

Foot note :—In Satyaloka itself there are three regions viz, Brahmaloka, Vishnuloka and Sivaloka. The delivered enjoy the pleasures in these regions according to the deity propitiated by them. At deluge all these regions are destroyed except Brahma, The Supreme. The delivered then become merged n that Supreme.

१४. तस्य च क्षितिपयोमहोनिलद्योमहत्प्रकृतिसप्तकावृतीः ।
तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥

विभो	= Oh Thou Omniscient!
तस्य	= Of that Brahmānda (concentric circle).
क्षितिपयोमहोनिलद्योमहत्प्रकृति-सप्तकावृतीः च	= The seven sheaths viz., earth, water, fire, air, ether, intelligence and maya (illusion).
सः	= That devotee.
तत्तदात्मकतया	= With the nature of those several forms.
विशन्	= Entering.
सुखी	= Enjoying.
अनावृतं	= Uncovered.

ते पदं = Thy feet
याति = Attains.

14. Entering, O Lord! its seven sheaths viz., earth, water, fire, air, ether, intelligence and illusion each in its own form, and enjoying the pleasures therein, he attains Thy feet (oneness with the Supreme) thati s immaculate (free of any sheath).

Foot note:—The Brahmanda is said to consist of seven parts viz., Earth, water, fire, wind, sky, Mahattattwa (Intelligence) and maya. The Soul with its subtle body passes through these sheaths that cover Brahmanda. The soul while passing through these sheaths casts off that part of its subtle body corresponding to the sheath through which it passes, i. e., while passing through the sheath of earth it casts off that earthly part of the subtle body and proceeds with the rest till all the parts of the subtle body are gradually cast off on its passage through the several sheaths, when at last it merges with the immaculate Brahma, Supreme.

१८. अर्चिरादिगतिमीदृशीं व्रजन् विच्युतिं न भजते जगत्पते ।
सच्चिदात्मक भवद्गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥

जगत्पते = Oh Lord of Universe!
ईदृशीं अर्चिरादिगतिं = This kind of journey through fire and others.
व्रजन् = Attaining.
पुनः विच्युतिं न भजते = Does not again degenerate.
सच्चिदात्मक अनिलेश = Oh Lord of Guruvayur, the Embodiment of Sat (eternity) and chit (intelligence).
भवद्गुणोदयान् = The excellence of Thy virtues.
उच्चरन्तं मां = Me that extol.
पाहि = Protect.

15. Oh Lord of Universe! Accomplishing this kind of journey through fire and others, he does not again degenerate. O Lord of Guruvayur, the Embodiment of sat (reality) and chit (Consciousness)! protect me that extol the excellence of Thy virtues.

Foot note:—The soul that is thus finally emancipated does not degenerate. The Supreme and Individual Souls become but one When the individual soul realises this and becomes identified with the Supreme it has no separate cognition as individual or Supreme. He becomes merged in the Supreme and become part and parcel of it.

Dasaka 5. विराट्पुरुषोत्पत्तिप्रकारवर्णनम् ॥

(The description of the rise and nature of Virat, the Supreme).

१. व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राक्प्राकृतप्रक्षये
मायायां गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम् ।
नो मृत्युश्च तदामृतं च समभून्नाह्नो न रात्रेः स्थिति-
स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥

प्राक् प्राकृतप्रक्षये = During the former great deluge.

गुणसाम्यरुद्धविकृतौ मायायां = When Maya or illusion with her modifications (activities) hindered on account of the equipoise (evenness) of her moods (Satwa, Rajas and Tamas).

त्वयि लयं आगतायां =Lay dissolved in Thee.

व्यक्ताव्यक्तं = Distinct and Indistinct (Physical and subtle).

इदं किञ्चित् न अभवत = There was nothing of this world.

तदा = At that time.

मृत्युः च अमृतं च = Death and Deliverance.

नो समभूत = Did not occur (Exist).

अह्नः स्थितिः न = There was not the state of day.

रात्रैः न = There was not (the state) of night.

तत्र = There (At that time).

त्वं एकः = Thou alone.

परानन्दप्रकाशात्मना = Shining in the form of Bliss Supreme.

अशिष्यथाः किल = Verily didst remain.

1. During the former great deluge (cosmic dissolution) when Maya with her activities hindered on account of the equipoise of moods lay merged in Thee, there was nothing of this world distinct or indistinct. There was neither death nor deliverance, neither the state of day nor of night. Thou alone didst survive shining in the form of Bliss Supreme.

***Foot note*:**—In the previous dasakas we were introduced into the nature of God immaculate, the mode of His worship and the results thereof. For those not qualified for it is here enjoined the worship of His physical form. Before describing the nature of that physical form, the state when it did not exist is described.

२. कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो
चिल्लीलारतिमेयुषि त्वयि तदा निर्लीनतामाययुः ।
तेषां नैव वदन्त्यसत्वमयि भो शक्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्सम्भवः ॥

विभो = Oh omniscient!

गुणाः = The moods of Satwa (harmony) Rajas (energy) and Tamas (inertia).

कालः = Time (that actuates them to activity).

कर्म = The (imperceptible) resultant taint of action of beings.

जीवनिवहाः च	= The host of individual souls.
कार्यं विश्वं च	= And the effect Universe.
तदा	= At that time of deluge.
चिल्लीलारतिं एयुषि त्वयि	= In Thee intent on the pleasure of meditating on Thy own form of consciousness (chit lila).
निर्लीनतां आययुः	= Lay deeply merged.
अयि भोः	= O Lord!
शक्त्यात्मना तिष्ठतां तेषां	= Of those that exist in the shape of Thy power.
असत्वं	= Non-existence.
नैव वदन्ति	= (The Vedas) never mention.
नो चेत्	= If not, (If they do not lay merged in Thee).
गगनप्रसूनसदृशां (तेषां)	= To them that are like unto the flowers of the sky (non-existent objects).
भूयः	= Again (at the end of deluge).
सम्भवः	= Manifestation (birth).
भवेत् किं	= Will it happen?

2. O Lord Omniscient! At the time of deluge, the moods, time, the resultant Karmic taint of beings, the host of individual souls, and the effect Universe all lay merged in Thee intent on the pleasure of exulting in Thy own form of consciousness. O Lord! The Vedas never mention of their non existence that exist in the shape of Thy power. If they do not lay merged in Thee (but are completely non-existent) will they manifest again at the end of deluge— they that are like flowers of the sky (non-existent objects), (as some suggest wrongly)?

३. एवं च द्विपरार्धकालविगतावीक्षां सिसृक्षात्मिकां
विभ्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम् ।

मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च
प्रादुर्भूय गुणान्विकास्य विदधुस्तस्यास्सहायक्रियाम् ॥

एवं च	= And thus.
द्विपरार्धकालविगतौ	= On the lapse of two Parārdhās (the life of a Brahma, creator).
सिसृक्षात्मिकां ईक्षां	= The glance suggestive of a desire to create.
त्वयि बिभ्राणे सति	= As Thou dost assume.
माया स्वयं	= Maya by herself.
त्रिभुवनीभावाय	= To evolve the form of the three worlds.
चुक्षुभे	= Agitated.
मायातः खलु	= From that maya indeed.
कालशक्तिः	= That (divine) power of time.
अखिलादृष्टं	= The resultant taint of actions of all beings.
स्वभावः अपि च	= And tendency (innate propensity) too.
प्रादुर्भूय	= Having evolved (emanated).
गुणान् विकास्य	= Having (developed) differentiated the moods.
तस्याः	= To her (Maya).
सहायक्रियां	= The action of help.
विदधुः	= Rendered, (did).

3 Thus after the lapse of two Parardhās, Thou dost cast the glance evincing the desire of creation, and then Maya herself agitated for the evolution of the three worlds. From Maya emanated the force of Time, the unseen resultant merit of all and their inherent propensity which, with its moods developed, became helpmates to her (for the cosmic evolution).

Foot note :—The Slokas below describe the evolution of Maya, Intelligence and the rest at the end of the deluge and at the beginning of creation. The interval between the end of a deluge and the beginning of another is the period of creation, and evolution is said to be a Brahma's life time of 2 Parārdhas. From this is inferred that the deluge also lasts for the same period of 2 Parardhas.

360 Human years.	= 1 Divine year.
12,000 Divine years.	= 1 Chathuryuga of human beings or 1 yuga of Gods.
2,000 Chathuryugas.	= 1 Day of Creator (Brahma).
360 Days of creator.	= 1 Year of Creator.
50 years of Creator.	= 1 Parārdha.
2 Parardhas.	= The life of a Creator.

४. म यासन्निहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्
भेदैस्तां प्रतिबिम्बतो विविशिवान् जीवोऽपि नैवापरः ।
कालातिप्रतिबोधिताऽथ भवता सञ्चोदिना च स्वयं
मया सा खलु बुद्धितत्वमसृजद्योऽसौ महानुच्यते ॥

मायासन्निहित:	= Standing by maya.
अप्रविष्टवपुषा	= With (Thy) form not pervaded (by maya).
भवान्	= Thou Lord
साक्षी इति गीत:	= Is proclaimed as a witness.
प्रतिबिम्बत:	= Through reflection.
भेदै: तां विविशिवान भवान् (एव)	= Thou art alone who hast pervaded her diversely differentiated.
जीव: अपि	= That which is called individual Soul.
अपर: न एव	= Is but none else.
सा माया खलु	= Verily that Maya.
कालातिप्रतिबोधिता	= Awakened by time and the like.
भवता सञ्चोदिता च	= And duly actuated by Thee.

स्वयं	= Of herself.
बुद्धितत्वं असृजत्	= Created the principle of 'Intelligence'.
यः असौ	= That this (Intelligenc).
महान् उच्यते	= Is spoken of as 'Mahat'.

4. Standing by Maya and yet Thy form not pervaded by her, Thou art sung as a witness (in creation). Reflected on her diversely differentiated, Thou art alone the individual soul and not any one else. Verily that same Maya aroused by the force of Time and the like and actuated by Thee did of herself create the principle of 'Intelligence' which is otherwise termed 'Mahat'.

५. तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्वप्रधानः स्वयं
जीवेऽस्मिन् खलु निर्विकल्पमहमित्युद्बोधनिष्पादकः ।
चक्रेस्मिन् सविकल्पबोधकमहन्तत्वं महान् खल्वसौ
सम्पुष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥

तत्र	= There (among the products of Maya).
स्वयं त्रिगुणात्मकः अपि च	= Even though of itself of the nature of the three moods (Satva, Rajas and Tamas).
सत्वप्रधानः	= Predominant of Satva (harmony).
असौ महान्	= This 'intelligence'.
अस्मिन् जीवे	= In the (collective) soul reflected in Maya.
निर्विकल्पं खलु	= Verily without the distinction (of celestials, human, beastly etc).
अहं इति उद्बोधनिष्पादकः	= Is productive of the cognisance of 'I' (ego).
हे विष्णो	= O Lord Vishnu!
असौ महान्	= This Intelligence.
भवत्प्रेरणात् खलु	= Verily by Thy stimulation.

त्रिगुणैः सम्पुष्टं	= Richly endowed with the three moods.
(तथापि)	= (Still).
तमोतिबहुलं	= Mainly of the quality of Tamas (Inertia).
अस्मिन्	= In this (soul).
सविकल्पबोधकं	= Productive of the cognisance of distinction (of male, female, high, low etc).
अहन्तत्वं	= Egoism.
चक्रे	= Created.

5. Therein this principle of Intelligence which though constituted of the three moods is pre-eminently Sattvic (pure) did verily engender in the collective soul the cognisance of self without any qualification. O Lord Vishnu! this very Intelligence impelled by Thee, richly endowed with the three moods yet mainly predominated by Tamas (Inertia), did create the cognisance of qualified self (egoism) in that very Soul.

Foot note:—Soul is of two kinds, the collective single soul and the individual many souls. The collective soul predominated by Sattvic mood has the cognisance of 'I' (ego) without the qualifications of celestial, human, beastly and the like. The individual soul predominated by the quality of inertia has the cognisance of egoism with the common qualifications of male, female, high, low, pure, impure and the like. In both the cause of cognisance is 'Intelligence' but the cause for the difference of cognisance is the pervading predominating mood.

६. सोऽहं च त्रिगुणाक्रमात् त्रिविधतामासाद्य वैकारिको
भूयस्तैजसतामसाविति भवन्नाद्येन सत्वात्मना ।
देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्विनो
वह्नीन्द्राच्युतमित्रकान् विधुविधिश्रीरुद्रशारीरकान् ॥

सः अहं च	= And that egoism (I-ness).
भवन् भूयः	= Again after being born.

त्रिगुणक्रमात्	= In the order of the three moods, (Sattva, Rajas, and Tamas).
वैकारिक:	= Egoism Sattvic (pure).
तैजसतामसौ	= Egoism Rajasa (active) and egoism Tamasa (impure).
त्रिविधतां आसाद्य	= Having become of three kinds.
आद्येन सत्वात्मना	= By the first kind of the nature of Sattva.
दिशावातार्कपाश्यश्विन:	= Quarters, Wind, Sun, Varuna (the God of water) the Gods Aswins
वह्नीन्द्राच्युतमित्रकान्	= Fire, Indra, Vishnu, Mitra and Prajapathi (कन्).
विधुत्रिधिश्रीरुद्रशारीरकान्	= Moon, Brahma (the creatord the blessed Rudra an), Kshetrajna.
इन्द्रियमानिन: देवान्	= The deities presiding over the senses.
अकृत	= Created.

6. This ego in the order of the three moods differentiated into Three sorts viz., Vaikārika, Rājasa, and Tāmasa. With the first of Sattvic mood were created the presiding deities of senses such as, Direction, Air, Sun, Varuna, Aswins, Fire, Indra, Vishnu, Mitra, Prajapathi, Moon, Brahma, Rudra and Kshetrajna.

Foot note:—We have fourteen organs of sense-ten external and four internal The ten external are the five senses of knowledge Viz, Ear, Skin, Eye, Tongue and Nose and the five senses of action Viz, Word, Hand, Feet, the Anus and the generative organ The four internal senses are Mind, Intellect, Egoism, and Chitta. Each of these is presided over by a separate deity. For example Ear is presided over by Direction, Skin by Air, Eye by Sun, Tongue by Varuna, Nose by Aswins and so on respectively. Though अन्तःकरण internal organ is but one, it is of four kinds on account of its duties They are The Mind, The Intellect, The ego and The Chitta (or the animating or actuating faculty). The seat of mind is inside the throat, of Intellect the face, of Ego the heart, and of chitta the navel. Of these Moon presides over mind,

Brahma over Intellect, Rudra over Ego and Kshetrajna over Chitta. The mind thinks (मन्तव्यं). The Intellect understands (बोद्धव्यं). The ego asserts (अहं कर्तव्यं), and chitta actuates (चेतयितव्यं). Our inner soul impelled by the presiding deities of the organs of sense grasps the various sensory objects respectively through the powers of internal organ Anthakarana going out through the organs of sense. By ear it grasps sound, by eye form, by skin feels touch, by tongue taste, by nose smell and so on. Likewise stimulated by the presiding deities of Anthakarana, the mind designs, (संकल्प), the intellect resolves (निश्चय), the ego asserts (अभिमान), and chitta discriminates (निर्धारण). By duly propitiating these deities, our senses do not falter but lead us aright; gradually we become their masters and we are blessed by these deities as well. In short, we become fully qualified for spiritual knowledge. This is the best of fruit that we gain through the path of action (Karma yoga).

७. भूमन्मानसबुद्ध्यहंकृतिमिळच्चित्ताख्यवृत्यन्वितं
तच्चान्तःकरणं विभो तव बलात् सत्वांश एवासृजत् ।
जातस्तैजसतो दशेन्द्रियगणास्तत्तामसांशात्पुन-
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोजनि त्वद्बलात् ॥

भूमन् विभो	= O Thou Omniscient, Omnipotent !
तव बलात्	= On account of Thy power.
सत्वांशः एव	= That part of Sattvic egoism alone.
मानसबुद्ध्यहंकृतिमिळच्चित्ताख्यवृत्तन्वितं	= Endowed with the aspects of chitta mingled with mind, intellect and egoism.
तत् अन्तःकरणं च	= That internal organ (Antha-Karana) too.
असृजत्	= Created.
तैजसतः	= From Rajasa Egoism.
दशेन्द्रियगणः	= The group of ten organs of sense.
जातः	= Was born.
हे मरुत्पुरपते	= O Lord of Guruvayur!

तत्तामसांशात् पुनः	= Again from that portion of Tamasa egoism.
त्वद्बलात्	= On account of Thy power.
नभसः तन्मात्रं	= The prime essence of sky.
शब्दः अजनि	= Sound was born.

7. From that same Sattvic portion of egoism, O Lord! Omnipotent! was created through Thy power that Anthakarana or internal sense which is constituted of the aspects of chitta mingled with mind, intellect and egoism. Out of the Rajasa portion arose the group of ten senses and out of the Tamasa part, O Lord of Guruvayur! was born, impelled by Thee, that sound which is the prime essence of sky.

Foot note:—Egoism by itself is powerless. Its capacity to evolve other features out of it is entirely due to the power of the Lord. The ten organs of sense arose from Rajasa egoism, while the deities presiding over them arose from Sattvic egoism. The expression Marutpurapathe (मरुत्पुरपते), is significant. Literally it is applicable to the Lord of Guruvayur, but Marut means 'god' as well. Thus the expression suggests that Lord Supreme is lord of deities presiding over the senses too. It is He who guides and impels them in their activities. It is not easy to propitiate these several presiding deities of senses separate. Hence by the propitiation of Lord Supreme, the Omniscient and Omnipotent, the several deities are propitiated and their respective organs of sense brought under the control of the devotee too.

८. शब्दाद्व्योम ततस्ससर्जिथ विभो स्पर्शं ततो मारुतं
तस्माद्रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥

हे विभो त्वं	= O Lord, Thou.
शब्दात् व्योम	= The sky from sound.
ततः स्पर्शं	= From that (sky), touch.

ततः मारुतं	= From that (touch), the air.
तस्मात् रूपं	= From that (air), form.
अतः महः	= From that (form), light.
अथ च रसं	= And (from that light), taste.
तोयं	= (From taste), water.
गन्धं	= (From water), smell.
महीं च	= And (from smell), earth.
ससर्जिथ	= Didst create.
माधव भगवन्	= O Thou Omniscient Madhava (Lord of Lakshmi).
एवं पूर्वपूर्वकलनात्	= Thus by the association of each of those that arose earlier.
आद्याद्यधर्मान्वितं	= Endowed with the merits of each of those earlier born.
इमं भूतग्रामं	= This group of elements
त्वं एव	= Thou alone.
तामसात्	= From the Tamasa egoism.
प्राकाशयः	= Didst cause to shine, manifest.

8. From that sound arose sky, and out of that, O Lord! the touch; whence air, from which was form, from that form fire, whence taste, whence water, from which smell and from smell earth. Thus O Lord Madhava! Thou alone didst out of that Tamasa egoism cause the group of elements to manifest endowed with the merits of each of those earlier born on account of the association with each created prior.

Foot note:—Herein we find the creation of the five prime essences (तन्मात्र), and the five elements (भूत). Though born of Tamasa egoism they are attributed to the work of Lord who impels that egoism to evolve thus. The qualities of the prior created elements are seen in those that were created after them. For example, Sky arose from sound and so sky partakes of the quality of Sound. Air arose out of touch, and air

partakes besides its own inherent quality of touch, the quality of sky namely sound, as touch was born of sky. Fire arose from form which was born out of air. So fire has besides its inherent quality of form the qualities of air and sky, namely, touch and sound. Water was born of the essence taste and so water has the inherent quality of taste and those of form, touch and sound, the qualities of fire, air and Sky respectively. Likewise earth that was born of the essence of smell has besides its inherent quality of smell the qualities of taste, form, touch and sound of the previous born elements in their order.

९. एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथङ्-
नो शेकुर्भुवनाण्डनिर्मितिविधौ दैवैरमीभिस्तदा ।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्वान्यमून्याविशं-
श्चेष्टाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥

एते भूतगणाः	= These groups of elements.
तथा इन्द्रियगणाः	= Likewise the groups of senses.
देवाः च	= And the deities (presiding over them).
जाताः (अपि)	= Though were born.
पृथक्	= Separately.
भुवनाण्डनिर्मितिविधौ	= In the act of creating the Universe.
नो शेकुः	= Were not able.
तदा	= Then.
अमीभिः दैवैः	= By these gods.
नानाविधसूक्तिभिः	= By hymns of various kinds.
नुतगुणः त्वं	= Thou that were etxolled of Thy merits.
अमूनि तत्वानि	= These principles (of intelligence, egoism etc).
आविशन्	= Entering, pervading.
चेष्टाशक्तिं उदीर्य	= Having given the power of action (evolution).
तानि घटयन्	= Joining them (one another).

हैरण्यं अण्डं = The golden egg (Universe).

व्यधाः = Didst create.

9. Though these groups of elements and likewise these groups of senses and their presiding deities were born, they were not of themselves severally able to create the Universe. Then didst Thou—Thy virtues being extolled by these deities in various hymns of praise—enter these fundamentals and impelling them to action, combine them one another and create the golden egg (Universe).

१०. अण्डं तत्खलु पूर्वसृष्टसलिले तिष्ठत्सहस्रं समाः
निर्भिन्दन्नकृथाश्चतुर्दशजगद्रूपं विराडाह्वयम् ।
साहस्रैः करपादमूर्धनिवहैर्निश्शेषजीवात्मको
निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वामयात् ॥

तत् अण्डं खलु = And that egg indeed.

पूर्वसृष्टसलिले = In the water created earlier.

सहस्रं समाः = Thousand years.

अतिष्ठत् = Remained.

(ततः) = Then.

निर्भिन्दन् = Breaking it up.

चतुर्दशजगद्रूपं = In the form of the fourteen worlds.

विराडाह्वयं = Known as Virat.

अकृथाः = Didst make.

(ततः) = Thereafter.

साहस्रैः करपादमूर्धनिवहैः = With thousands of hands, feet and heads.

त्वं निश्शेषजीवात्मकः = Thou in the collective form of all individual Souls.

निर्भातः असि = Didst Shine.

मरुत्पुराधिप = O Lord of Guruvayur!

सः त्वं = That Thou.

मां सर्वामयात् त्रायस्व = Save me from all maladies.

10. That egg remained indeed for a thousand years in the water created already. Then breaking it up, Thou didst create it Thine own form called Virat in the form of the fourteen worlds. Then thou didst shine as the collective form of all individual souls with thousands of hands, feet and heads. O Lord of Guruvayur! May Thou of that form protect me from all maladies.

Foot note:—The fourteen worlds referred to above are the seven nether worlds Viz., Athala, Vithala, Suthala, Thalāthala, Mahāthala, Rasāthala and Pāthāla, and the seven upper worlds viz, Bhuloka, Bhuvarloka, Suvarloka, Maharloka, Janaloka, Tapōloka, and Satyaloka. The form of Virat first shone as, the collective form of individual Souls. The expression 'Marutpuradhipa' (the lord of the abode of wind i.e., the individual soul of the body) suggests that the supreme in the form of collective soul that pervaded the Virat pervades the body too in the form of the individual soul. The devotee concludes by appealing to that Lord that He may save him from all his physical maladies, especially rheumatism, and all worldly miseries that accompany the worldy existence of his soul.

Dasaka 6. विराड्देहस्य जगदात्मत्ववर्णनम् ॥

(Description of the cosmic embodiment of the Form Virāt).

१. एवं चतुर्दशजगन्मयतां गतस्य
पातलामीश तव पादतलं वदन्ति ।
पादोर्ध्वदेशमपि देव रसातलं ते
गुल्फद्वयं खलु महातलमद्भुतात्मन् ॥

ईश	= O, Lord!
एवं चतुर्दशजगन्मयतां गतस्य	= Who hast thus assumed the state of being the fourteen worlds.
तव पादतलं	= Thy feet.
पातालं वदन्ति	= They speak of as Pātāla.
हे प्रभो	= O Lord!
ते पादोर्ध्वदेशं अपि	= And that upper part of Thy feet.
रसातलं वदन्ति	= They speak of as Rasātala.

हे अद्भुतात्मन्	= O Thou of marvellous form!
ते गुल्फद्वयं	= Thy pair of ankles.
महातलं वदन्ति	= The wise speak of as Mahā-tala.

1. Of Thee O Lord! Who hast assumed the form of fourteen worlds, the wise speak of Thy under foot as Pātāla, the upper part of Thy foot as Rasāthala and Thy pair of ankles indeed, O Lord of marvellous form! as the Mahātala.

२. जङ्घे तलातलमथो सुतलं च जानू
किञ्चोरुभागयुगळं वितलातले द्वे ।
क्षोणीतलं जघनमम्बरमङ्ग नाभि-
र्वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥

अङ्ग चक्रपाणे	= O Lord! wielding the disc in Thy hands.
अथो	= Then.
तव जङ्घे	= Thy two shins.
तलातलं	= The world of Talātala.
जानू सुतलं	= Thy two knees, the world Suthala.
किं च	= Moreover.
ऊरुभागयुगळं	= Thy pair of thighs.
वितलातले द्वे	= The two worlds Vithala and Athala.
जघनं क्षोणीतलं	= The front part of the hip, the region earth.
नाभिः अम्बरं	= The navel the sky.
वक्षः शक्रनिलयः च	= And Thy chest the heaven (Suvarloka).

2. O Lord Chakrapāni! (wielding the disc in Thy hand) Thy shins are the world of Talātala, Thy knees Suthala; Thy pair of thighs are the worlds of Vitala and Athala. The front part of Thy hip is the region earth,

Thy navel the sky and Thy breast is the abode of Indra (Heaven).

३. ग्रीवा महस्तव मुखं च जनस्तपस्तु
फालं शिरस्तव समस्तमयस्य सत्यम् ।
एवं जगन्मयतनो जगदाश्रितैर-
प्यन्यैर्निबद्धवपुषे भगवन्नमस्ते ॥

तव ग्रीवा महः	= Thy neck, the world Mahar.
मुखं जनः च	= Face, the Jana loka.
फालं तु तपः	= And the forehead the world Tapas.
समस्तमयस्य तव	= Of Thee who art of the form of all.
शिरः सत्यं	= The head, the world Satya.
जगन्मयतनो भगवन्	= O Lord of the body in the form of the worlds.
एवं जगदाश्रितै अन्यैः अपि	= Thus even with other objects that depend on the worlds.
निबद्धवपुषे ते	= To Thee whose body is constituted of.
नमः	= Saluation.

3. Thy neck is the world of Mahar, Thy face the Jana loka, Thy forehead the Tapoloka, and Thy head, O Lord that embraces everything! is the world of Satya. O Lord, the embodiment of all the worlds! I bow down to that form of Thine composed of other objects too that depend on these worlds.

४ त्वद्ब्रह्मरन्ध्रपदमीश्वर विश्वकन्द
छन्दांसि केशव घनास्तव केशपाशाः ।
उल्लासिचिल्लियुगळं द्रुहिणस्य गेहं
पक्ष्माणि रात्रिदिवसौ सविता च नेत्रे ॥

हे विश्वकन्द ईश्वर	= O Thou the root cause of the Universe and Lord of it.
त्वद्ब्रह्मरन्ध्रपदं	= The end of Thy Sushumna nerve (The head).

AN APPRECIATION.

From

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Kollengode,
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Printed & Published by P. S. [illegible] at the [illegible] Press, [illegible], For
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